

Edward A. Speling -
LOOKING-GLASS
FOR THE
J E W S:
O R,

The CREDULOUS UNBELIEVERS.

CONTAINING,

- | | |
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| I. The GRAND COUNCIL
of the JEWS, held in
1650, to examine the
SCRIPTURES concerning
CHRIST. | Counterfeit <i>Messiah</i> , in
1666. |
| II. The surprising History
of SABATAY SEVI, the | III. A brief Account of
twenty-one IMPOSTORS
who appeared between
the Time of CHRIST
and SABATAY SEVI. |

WITH AN
INTRODUCTION,

Which may serve for an Answer to several
late PAMPHLETS concerning the JEWS.

L O N D O N :

Printed for B. DICKINSON, Printfeller, the Corner
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LOOKING-G-LASS

FOR THE

J E W S:

O R

The Gracious Unbelievers.

CONTAINING.

I. The Grand Council of the Jews held in 1850, to examine the testimonies concerning Christ.	II. The Jewish High Priest, and SARATY SEVAT.
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WITH AN

INTRODUCTION.

Which may serve for an Answer to several
late Pamphlets concerning the Jews.

L O N D O N :

Printed for S. Dickinson, Printer, the Corner
of Bell Court Lane, on Daguerre Hill; and sold
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2^d Jan^y 26 - 1811.

TO THE
WEAK-MINDED, PREJUDICED and
UNTHINKING
CHURCHMAN.

IN publishing the following Narrative, my Design is not to inflame your groundless Resentment against the *Jews*; but to turn your Anger from them, if I can, into a Laugh; by presenting to you a most incomparable drol Piece or Farce, as it was acted in the Year 1666, on the great Theatre of this World, by *Sabatay Sevi* and his strolling *Jews*.

Sure, if you gave yourselves leave to consider it, you could not be angry with Men who are more able to divert than hurt you: And if you will only let them be easy, you may expect to be entertained from Time to Time with their superstitious Gambols in the same extraordinary manner.

But to be serious. Why should you envy the *Jews* the little Feather in their Cap, which they have lately purchased, perhaps at ten times a greater Rate than it is worth to them? If your Prejudices will suffer you to look into the Act, you will find it to be no more than a Feather. Consider too, that the *Jews*, however different from you by Nation or Religion, are equally your Common Brethren, and derived from one common Stock with the rest of Mankind. Don't let your
Passion

Passion make you forget the Kindness you owe them on account of that Relationship.

This Narrative may also help to cure you of your present Error, by making you look into yourselves, and enquire whether you are not following a false Light, or false Guides, in your present Frenzy. You are, in my Opinion, running into the same sort of Infatuation which transported you in the Time of *Sacheverel*: When that Trumpeter of Sedition wrought up your Passions to imagine that the Church was in Danger from the *Presbyterians*. On this memorable Occasion you overlooked the real Danger which you were then, and always are, in from *Papists*, to behold an imaginary one on the Side of *Dissenters*.

This seems to be the case with you now: For what Danger can either the State or Church incur from permitting the *Jews* to enjoy their natural Rights in common with those of other Religions? May not Men be good Subjects in a *Christian* State, though not *Christians* themselves? It is to be feared that the worst Subjects in the Realm are some of those who *call* themselves *Christians*: Can *Jews* be so bad Subjects as *Papists*, or Protestant *Jacobites*, who, if possible, are worse than *Papists*? Are they more prone to rebel and subvert the Government they live under; of which we have frequent Instances, and with which we are daily threatened, by the *Papists*?

Can the *Jews* hate *Protestants* and aim to destroy them so much as *Papists*? Are they obliged by their Ecclesiastical Laws and Councils under Pain of Damnation, as the *Papists* are, to extirpate *us*, when in their Power? Have not the *Papists* actually put their bloody Laws in Execution by Persecutions, Holy-Wars, and Massacres; among which that of *Ireland*, in 1641, should never be out of your

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your Remembrance? Cast your Eye on their *Hellish* Inquisition, which their Devilish Clergy call *Holy*, set up to destroy those who had escaped their public Slaughters. They lately burnt a young Maiden at *Lisbon* for professing *Judaism*. Do you like them for that? They would do the same by you.—But let them remember, their Cruelty in the *West* is retaliated, in some Measure, by the Princes of the *East*, on their Missioners, who have been extirpated out of *Siam*, *Tunquin*, *China*, and *Japan*, by like cruel Torments. May all Persecutors be so served!

Nec Lex est justior ulla.

Now as the *Jews* have no such bloody and fiery Laws against Heretics and other Recusants, as the *Romish* Church has established, why should you be so alarmed at them? why more than your wiser Brethren? And if they had, have they Power to do you any Mischief? Are they the hundredth part so numerous as the *Papists*? You have so little to apprehend from *Jews*, with respect to your Religion, that in case of an Attack upon it from any other Quarter, you might depend on them for their Assistance. You will see by the following History that they make a vast Difference between *Protestants* and *Papists*, whom they detest for their Idolatries, of several Kinds. You may be sure then that they would never join them against you: And would you deny your Friends the same common Rights, which you allow your most inveterate Enemies? I should think it well for *England* if the *Jews* were as numerous as *Papists*; they would then make a good Balance against them: Or it might be better still if all the *Papists* were *Jews*; since we have so many *Popish* Nations about us ready to assist them, while the *Jews* can hope nothing from foreign Aid. This makes a very small Number of *Papists* more dangerous to the Land

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than a Multitude of *Jews*. I shall add another great Advantage which would accrue in case all the *Papists* were *Jews*; and that is, that the Land would then be purged from Idolatry, which is so offensive to the Deity and all wise (that is good) Men: But a Consideration of this Kind may possibly be looked-on as too refined for your indolent way of thinking.

It has been said, that it is directly *opposite to the Essence of our Constitution to admit any Persons as Members of our Civil Community, who are not Christians*. For my Part, I should think it more opposite to admit *Papists*, than *Jews*, or even such Protestants as I have mentioned, who are our sworn and declared Enemies; unless the whole Essence of *Christianity* consists in the Name of *Christians*, without any of the Principles: For with regard to *Christianity* itself, can *Jews* be greater Enemies to it than *Papists*? Is their Religion more inconsistent with it, or have they done more to overthrow it? Have not the *Papists* thrown-out all the Articles of true *Christianity*, to introduce others of a quite contrary Nature, to serve their Ambition and Interest, and retained in Effect nothing but the Name? While the Doctrines of the Trinity and the Incarnation, the Sacraments, and other Points, serve only as Funds for supplying them with Objects of Idolatry.

St. Hillary says, *'tis better to deny Christ, than to devise Fables of him*. If so, they who commit Idolatry commit a greater Crime, and are less *Christians* than they who deny him; and there is Reason for it, since *Christianity* does not consist so much in professing to believe the Divinity of *Christ*, as in observing his Law. And if *he is not a Jew who is a Jew outwardly*, neither is he a *Christian who is a Christian outwardly*. At least I will venture to assert, that *Jews* are as much, if not more *Christians*,

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Christians, than *Papists*, and their Religion infinitely nearer the Protestant; since it only differs in not receiving the Article of the Trinity, whereas the *Popish* differs in almost every Article else.

Don't think by what I have said, that I want to inflame you against *Papists*, as you seem to be against *Jews*; or that I am an Enemy to the Persons of *Papists*. Far from it: My Humanity is extended to all the Sons of *Adam* alike, and I would have yours so too. 'Tis not the Men, but the Principles which I abhor; not *Papists*, but *Popery*: I must except however the *Popish* Clergy, who are the Source of all the Bloodshed and Cruelty against *Protestants* and others, which have been committed by the Hands of the Laity. I am so far from being an Enemy to the Persons of *Papists*, that if it was in my Power I would mitigate some Laws in their Favour, because I think they bear too hard on them. I would particularly remove the Sacramental Test; since to oblige them to renounce Transubstantiation (however absurd and blasphemous in itself) is the same Thing as to oblige them to deny their God, if they really have any. A Test ought not to consist in the denial of any Article of Faith, the Belief of which does not tend to endanger Government or Society. As those relating to the Pope's Supremacy, and Power of absolving Subjects from their Oaths of Fidelity or Allegiance to Princes, and the like, will always be sufficient to exclude them; methinks their renouncing the Doctrine of Transubstantiation had best be omitted, since then we shall be equally secure against them, without giving them a Pretence to complain and reproach the Government of treating them with Injustice, or too great Severity.

But to return to the *Jews*, let me ask, What is the Ground of your Aversion to them? Why can't you endure that they should in any respect rank or

be put on a Level with you? Are the present Generation to blame for the Faults of their Forefathers, or because they are of the same Persuasion with their Forefathers? When that is the only Reason why yourselves are *Christians*. Consider therefore that it is only by Accident that you are of a different Belief; and that if your Forefathers had been *Jews* you had been *Jews* yourselves. They can't help being *Jews* more than you can help being *Christians*; and they have as much Reason to expect that you should be of their Faith, as you have to expect they should be of yours. But is it not enough to hate their Principles, if you do not like them? Why must you hate their Persons? Is this Religion? Is this *Christianity*? No, this is *Popery*, 'tis *Anti-christianism*. *Christ* forgave them; and cannot you do the like? Why should you be more vindictive than he who suffered by them? Did he leave any Orders for you to act contrary to his Example? If you do not follow it, what are ye better than *Jews*?

If the *Jews* do not believe *Christ* to be the *Messiah*, yet 'tis possible the Generality of them believe him to be a Prophet sent from God, as you will see many in their great Council did; and this is as much as the learned and pious Mr. *W—st—n* did, and many others in *England* now do believe; and yet they are esteemed *Christians*, for all they deny *Christ's* Divinity. Although the *Jews* think the *Messiah* is not come, yet they expect him: Why then would you *compel them to come in* before their Time? Ask Advice of your wiser Brethren, if you are capable of taking any Counsel but your own, and they will tell you, that you ought to let the *Jews* have their own Way; since you might be satisfied, if you believe the Scriptures, that if they find not a *Messiah* of their own, they must take up with yours at last. If you act consistently with the Gospel, and your own Doctrine of *the Call*, you ought

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ought to protect the *Jews*, and prevent their Ruin. For if they are to be destroyed, how can the *Call* take Place? How can the Kingdom of *Israel* be restored to them? To what Purpose will *Christ* come, if none of his People be left for him to reign over? Consider then if, in using the *Jews* ill, you are not rebelling against the divine Decrees, which must be a Crime at least equal to that which you condemn in the *Jews*, of denying and crucifying *Christ*. In short, instead of mal-treating them, you ought to preserve and cherish them; that so you may promote and not obstruct the Completion of the Prophecies, which you admit concerning them. Unless you can see into future Events, and are acquainted with the precise Time of their Call, how do you know but their Naturalization here is the first Step to their Conversion; and that *England* is the happy Country where this great Revolution in the Affairs of the World is to commence?

By cherishing them I do not mean that you should be so fond as to abandon your Houses, and give up your Trade to them, as they did to follow *Sabatay Sevi*: On the contrary, I would have you be on your Guard; for otherwise, by their Industry and Frugality, two good Qualities, which they have in greater Perfection than you, they may in Time get the Advantage of you. Neither do I suppose they will expect that you should put the Morsel into their Mouths, as Boys feed Sparrows; or that you should chew their Meat for them, as was formerly done for the Puritans in *Flanders*. They will doubtless be content, if you consider them in the general Light as Brethren; and use them with that common Humanity which you shew to other People, and indeed ought to shew to all Mankind.

With Regard to the following Treatise, I must likewise give you this Caution, not to laugh too
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loud at it, while other Protestants may be allowed to laugh as loud as they will: Or I would advise you rather to laugh in your Sleeves, than to laugh out: For you have put it, I fear, in their Power, to retaliate it with Interest on more Occasions than one.

Remember that at the same Time the *Jews* expected the Coming of the *Messiah*, you were no less prepossessed yourselves with the Approach of their *Call*, although at present you will not allow it to be at hand: Nor have they been more infatuated with the *Millenium* and other wild Notions than yourselves. To come nearer the Matter, I have already given you the Hint of your Passive Obedience Times; I shall mention one more Instance, and that is, your unaccountable Credulity, as to Witches and Witchcraft, not only in *New England*, in 1692, but also here, at the Beginning of the present Century; and even but the other Day, since the late formal Repeal of the Witchcraft Act: And this is a worse Infatuation than that of the *Jews*, as it hath taken away the Lives of many innocent Persons, who have fallen a Sacrifice to your blind Folly and headstrong Passions. The *Jews* themselves have never been a more stiff-necked Generation than you have turned-out in this and some other Articles, which I could name. Nor was the Imposture of *Sabatay Sevi* countenanced or supported by any among them, excepting those of your Class, spurred on by the Interested and Ambitious of their Nation, who always make Tools of the Weak and Credulous: For the more understanding *Jews* laughed at the Madness of the deluded Multitude, just as your wiser Brethren have laughed at your frantic Behaviour on many similar Occasions.

Having now done with our unthinking *Protestants*, I shall speak a Word or two to the Wrong-heads

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heads among the *Jews*. Believe me, Brethren, or rather your own dear-bought Experience, that your Expectation of the *Messiah* is all a Dream, and that if he is not already come, he never will come.

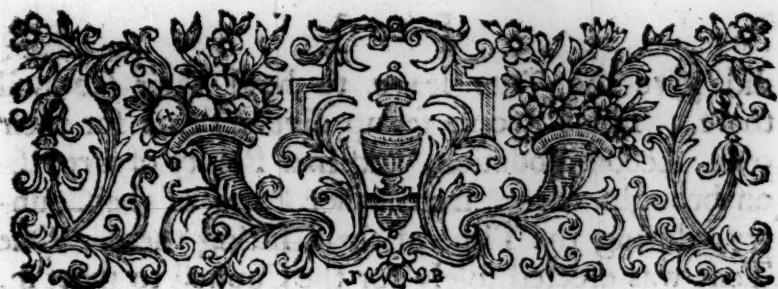
Considering how many Evils that false Notion has brought upon you, and how contemptible it has rendered you, it would have been well for you if you never had expected one : And the only way for you to avoid the like for the Time to come, is, either to believe that *Christ* is come, or else give over expecting him. If you do not, as the same Causes will always produce the same Effects, you will be perpetually plagued with Impostors ; who will never want Encouragement from your incorrigible Credulity, whenever there happen to be Men among you hardy enough to assume that Character : And in all Probability, once or twice in every Century, you will furnish such a History of yourselves, as you will find in the Account of *Sabatay Sevi*, for the rest of Mankind to laugh at. Some People, after once smarting, are so inflexibly on their Guard, that they are not to be taken in the same Snare a second Time : But, to judge from your former Conduct, one Delusion does but prepare you the more easily to be drawn into another ; and the oftener you are imposed on, the more credulous you grow. There needs no more than the bare Report that a *Messiah* is come, to set you on the high Horse, leaving your Occupations to run gadding after him. You are so wedded to the Belief of your future temporal Grandure, and so easy to give Credit to what you so earnestly desire, that you will not wait for proper Evidence, but take-up with the slightest Shadow of Evidence for solid Proof. If a subtle Knave cries out, *A Miracle!* and is seconded by two or three others, who are in the Secret, you presently snap at the Bait, like those in the following History, or the Bigots among the *Papists* ; and
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that you may not be thought to have worse Eyes than others, not only declare, but even swear, that you saw the Miracle: And thus you deceive yourselves, and impose on your Brethren. As therefore this is your Disposition, of which your falling into so many Delusions, one after the other, shew you cannot be cured, it is morally impossible but you must be duped to the End of the Chapter; that is, so long as Impostors shall start up: So that instead of three and twenty Impostors, and more, which History takes Notice have already led you a Dance, you may be cozened by 3000 before you will be brought to a right Understanding, if you should at last. Some People think, that at the same Time you are hurting yourselves, you are doing the rest of the World a Piece of Service. And that it is necessary you should pay for Impostors from Time to Time, in order to prevent the wiser Heads amongst you from ingrossing too much Wealth. Be wise for the future, and do not verify the Reflection, *That you are made like Sponges, for the rest of Mankind to squeeze.*

I have nothing to say to my Readers in general, farther than that; as the Author of the first Tract, who was present at the Council, hath put his Name to it, it remains only to inform them, that the ingenious and diverting Relation of the counterfeit *Messiah* was written by Sir Paul Ricaut, who was Consul at *Smyrna* when *Sabatay Sevi* passed through that City, with a Multitude of *Jews* at his Heels, in his Way to *Constantinople*; and consequently was at hand to be acquainted with every Thing which he hath delivered in his Narrative touching that remarkable Affair. The Brief Account of other Impostors is taken chiefly from Bishop Kidder's Demonstration of the *Messias*.

T H E



A true Relation of the Proceedings of the GREAT COUNCIL of the Jews, assembled the 12th of October, 1650, in the Plains of Ajayday, in Hungary, about 30 Leagues distant from Buda, to examine the Scriptures concerning CHRIST.

By S. BRET, an Englishman, there present.



It hath been much desired by many honest *Christians*, that this Relation of the *Jews* Council should be published, which I did intend to communicate only to my private Friends. The chief Argument, by which they persuaded me to do it, was, that they conceived this to be a Preparation towards, and an hopeful Sign of the Conversion of those dispersed People, an Event which would bring glad Tidings to the Church of CHRIST: And therefore I have yielded to satisfy their Desires.

At the Place above-mentioned, there assembled about three hundred Rabbins, or *Jewish* Doctors, from several Parts of the World, to examine the *Scriptures* concerning CHRIST. It seems this Place was thought most convenient for the Council, in regard *that* Part of the Country is not much inhabited, on account of the continual Wars between the *Turks* and the King of *Hungary*. There, as I was informed, they have formerly fought two bloody Battles: Yet both these Princes, notwithstanding they were at Variance between themselves,

did give the *Jews* leave to hold their Council there. These People set up divers Tents for their own Accommodation, and had Plenty of Provision brought them, from other Parts of the Country, during the Time of their sitting there. One Tent was erected solely for the Council to meet in. It was made almost square: The North and South Parts of it not being altogether so large as the East and West. It had but one Door, and that opened to the East. In the Middle of the Tent there stood a Table, and a Stool for the *Propounder*, or President, of the Tribe of *Levi*, named *Zecharias*, to sit on, with his Face towards the Door of the Tent; and round about were placed Forms, or Benches, on which stood the rest of the Council. The Forms were enclosed with a Rail, put up at some Distance, in order to keep out not only Strangers, but likewise all such *Jews* as could not prove themselves to be so by Record, or dispute in the *Hebrew* Language, which many had forgotten, who lived in Countries where they were not allowed to have their Synagogues; as is the Case in *France*, in *Spain*, and in those Parts of *Italy* which belong to the King of *Spain*; in the Province also of *Apulia*, and *Calabria*, with the Islands of *Sicily*, and *Sardinia*.

For in those Countries, if a *Jew* be found, who denies, or refuses to embrace the *Popish* Religion, he is condemned to Death, and executed for it; yet, notwithstanding their continual Fears and Dangers, the Views of Profit and Interest allure them to dwell in those inhuman States. The same Motives likewise make them neglect either to retain the Use of the *Hebrew* themselves, or to teach it their Children. On the other hand, some of those *Jews* have burned the ancient Records of their Tribes and Families, that they might not be discovered, by being searched, or otherwise.

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But if this proves beneficial to them in some Respects, it turns to their Disadvantage in others, as happened on the present Occasion : For such as were not able to make out their respective Tribes and Families, for want of such Records, were not permitted to come within the Rail, in the Time of their Council, but were obliged to remain without among the Strangers. I do conceive, that the Number of People who attended, to see the Issue of their Proceedings, might be about three thousand Persons ; and were for the most Part *Germans*, *Almains*, and *Dalmatians*, with some *Greeks*, and a few *Italians*, but not one *Englishman* besides myself : For I was informed, that the King of *Hungary*, not favouring the *Reformed* Religion, had given no Incouragement to any *Protestant* Princes to send Divines thither ; but allowed that there should be some Assistants sent from *Rome* ; and their coming thither proved a great Unhappiness to this hopeful Council, or Assembly.

The first Day of their Convention, they spent some Time in mutual Salutations, and, as their Manner is, kissed one another's Cheeks, expressing great Joy for this their happy Meeting. And now, all Things being prepared for their Accommodation, their first Work was to consider what *Jews* were to be admitted for Members of the Council, who were such only as could prove themselves to be *Jews* : And I observed, that about five hundred were rejected, and put by ; tho' doubtless they were true *Jews*, but could not produce their Registers in Evidence. The Number of these who could prove themselves *Jews* by Record, and were consequently intitled to sit in the Council, were three hundred : And this was all which was done the first Day.

The second Day, the Assembly being full, the *Propounder*, or President, stood up, and made a
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Speech,

Speech, concerning the End of their Meeting :
 “ And this, said he, is, to examine the *Scriptures* concerning CHRIST ; *Whether he be already come, or whether we are to expect his Coming ?* ”

In examining this Question, they searched the *Old Testament*, with great Care, most Part of that Day, the better to be certified of the Truth, having many Bibles there for the Purpose. About this Point there began a great Dispute, which held many Hours ; and, at last, came to this Conclusion, *That the major Part of the Assembly were of Opinion, CHRIST was not come.* However some of the rest, having diligently examined the *Scriptures*, and finding the Time for his Mission so plainly elapsed, were inclined to think, *that CHRIST was come.* They were the rather moved so to think, from a due Sense of the heavy Judgment which they have laboured under for these sixteen hundred Years past ; during which Space of Time they have been abandoned, as a cast-off and vagabond People : But many others, from the same Consideration, were induced not only to think, but even to conclude, *That CHRIST was come.*

I remember well that one of them, in Conference with others of the Assembly, seemed to have no small Doubts in his Mind on account of the Dispersion of their Nation, ever since their Desolation compleated by the *Roman Empire.*

And comparing that with other Judgments, which had from Time to Time fallen on their Nation, he very ingenuously confessed, he did believe it was for the Sins which they had been guilty of : Whereof one of the greatest he said was, *their spilling the Blood of the Prophet sent from God to their Nation ;* and destroying those who loved him, by so many Massacres as the several Sects and Factions among them had committed : For, added he, we are no Idolaters, nor are we guilty of Idolatry ; and there-

therefore, I think, we can impute this heavy Judgment upon us to no other Cause than what I have mentioned, and the Non-repenting of so great a Wickedness as that of killing the Lord from Heaven.

The third Day, the Point which was chiefly agitated concerned *the Manner of CHRIST's Coming*: "And that (they said) should be, like a
 "mighty Prince, in the Power and Authority of
 "a King; yea, in greater Power than ever King
 "was vested with: That he will deliver their
 "Nation from the Oppression of their Adversaries,
 "and restore them to their Kingdom again; that
 "in fine, all other Nations should be of their Religion, and worship God after their Manner." For they held, that the *Messias* will not alter their Religion whensoever he cometh: And therefore they began to conclude, *That CHRIST was not come.*
 "For *Jesus* (said they) *the great Prophet*, when
 "he came, began to alter their Religion: Therefore he was not the *true Messiah*." To this they added "That, when *Jesus* came, whom
 "some call the *true MESSIAS*, he began presently to pluck down our Religion, and set up
 "his own: And therefore he was not the *True*
 "*Messiah*." Thus some of them concluded; but others did not. However they went from this Dispute to another, concerning his Parentage: They did all agree in this, *That he shall be born of a Virgin*, according to the Predictions of the Prophets in the *Old Testament*; and in this also they agreed, That he should be born of a Virgin mean both as to her Condition and Parentage, among their Nation, such as was the *Virgin Mary*, who brought forth *Jesus*, the Great Prophet from God: And, upon this Consideration many of them seemed to incline to think, *That CHRIST was come*: However, they would not conclude so; but referred the Matter to next Day, when they should again meet together.

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The fourth Day, the Assembly being met, the *Propounder* demanded of them, What they thought, whether CHRIST was come, or not? They said, *They thought he was come.* But they were answered thus, "That if he were come, he could be no other than *Elias*; because *Elias* came formerly in great Power, and with great Power he declared it, in slaying the Priests of *Baal*." They added, "That, for fulfilling the *Scriptures*, he was opposed by *Ahab* and *Jezabel*: And therefore they esteemed this Man, whom they called *Jesus*, to be *that same Elias*." Moreover others spake, and said, "That they thought *he was more than a mortal Man*, in that he so strangely ascended up into Heaven, which, continued they, some of our Forefathers saw." And this was all which was done on the fourth Day.

The fifth Day, the Assembly went upon the same Question which was controverted the Day before. And whereas many affirmed, that *Elias was not the Messiah*, to answer them, They of the contrary Opinion did urge the great Love and Care which *Elias* shewed for the Good of their Nation: Adding, that he left them *Elisba* his Disciple, to teach and instruct the People; and this they took to be the Office of the *Messiah*. These were their chief Arguments to maintain their Opinion. Hereupon towards Night this Question was started amongst them, *What then was he who affirmed himself to be the Son of God, and was crucified by their Ancestors?* But, because this was an Enquiry of great Importance, they deferred the farther Consideration thereof till the next Day.

The sixth Day, some *Pharisees*, who were the great Enemies to CHRIST, stood up and said, they would undertake to answer the last Question; and would by no means yield, that he was *The CHRIST*: The Reasons which they alledged in Support of their

their Opinion, were these : 1. Because he came into the World like an ordinary and inferior Man ; not with his Sceptre, and Royal Power. For, they affirmed, That the coming of CHRIST would be glorious. The 2d Reason they pleaded against him was, The Meanness of his Birth, in that his Father was a Carpenter : And this (they said) was a Dishonour, of which, when CHRIST comes, he will not be capable. As a third Reason, They accused him to be a false CHRIST ; and an Enemy to *Moses's* Law, in doing and suffering his Disciples to do unlawful Works on the Sabbath-day : For they believed (they said) that the True *Messiah* would keep the Law of *Moses*. Now altho' it was replied, that the Gospel doth testify of CHRIST, that he did fulfil the *Mosaic* Law ; yet they paid no Regard to that Answer, rejecting it as of no Force, because they did not themselves believe in, nor acknowledge the Gospel to be of any Authority.

However, I could observe that these Reasons did not satisfy the Council, with whom there still remained Doubts concerning CHRIST. In effect, after the *Pharisees* had done speaking, there stood up one Rabbi *Abraham*, and objected against them the Miracles which CHRIST wrought whilst he was on Earth, in *raising the Dead to Life* again ; making the *Lame to walk*, the *Blind to see* and the *Dumb to Speak* ; asking, *By what Power, I pray you, my Brethren, did he such Things ?* With that the *Pharisees* arose, and, desiring that they might have Liberty to answer him, said “ Perhaps this *Jesus* was an
 “ Imposter and Magician, whereby he was enabled to perform the Miracles which he did.
 “ For our Parts, continued they, we believe that
 “ all the Miracles, by which the Parties in Question were restored to the use of their Limbs and
 “ Organs, were effected by Magic and Charms.”
 But

But this Answer gave little Satisfaction to the Council, especially to *Abraham*, who, standing up again, asked them, "How could this CHRIST charm those blind, lame, and dumb People, when they were in that Condition before CHRIST himself was born? as (said he) it appeared that some of them were."

This seemed a kind of choaking Plumb to the *Pharisees*, and truly the Prosecution of this Argument did almost put them to a Non-plus: But, at last, the *Pharisees* began to speak again, and gave this Answer, (although a weak and vile one) "Perhaps (said they) the impotent Persons in Question were made so by other Magicians, and conjured to be lame, blind, and dumb, &c. And although *Jesus* was not born when they came into the World with those Evils upon them, yet, being a great Dissembler, and more cunning than any former Magician, Power was given to him, by the Devil, to remove those Charms which others had placed." But there was one *Pharisee*, named *Zebedee*, who, of all others did most opprobriously, as well as blasphemously revile CHRIST, and with great Vehemence urged those Things to the Council against him: However, I conceive, he did it not to the good Liking of any there who heard him, either among the Members of the Council, or even the *Pharisees* themselves. And, as the *Pharisees* played their Part this Day against CHRIST, so did the *Sadducees* likewise: For some of the Council were of that Sect, and did their Endeavour to render CHRIST odious to the rest of the *Jews*.

I observed it to be with these two Sects, as once it was with *Herod* and *Pilate*: Although they could not agree among themselves at other Times, yet they could agree together to crucify CHRIST. In like Manner, although they are still much divided in

in their Opinions; yet did they, on this Occasion, too well agree to disgrace CHRIST with their Lies, Clamours, and Blasphemies: For the *Sadducees*, as well as the *Pharisees*, accused him for a grand Impostor and Magician, in that, in his Gospel, he taught *the Resurrection from the Dead*, which (said they) we deny. But it is no Miracle to see Factions agree in some evil Design against others, as I found by Experience in the Year 1650 (which was the Year of their Jubilee) at what Time a great Strife was on Foot between the *Jesuits* and the *Dominicans*.

We are now come to the seventh Day of the Council, on which the main Query was this, *In case CHRIST be come, what Rules and Orders hath he left for his Church to walk by?* This was a Question among them of great Importance, because they did not believe the *New Testament*, and therefore would not be guided by it, but demanded Instructions from some other Authority, to direct them in this momentous Point. Hereupon six of the *Romish* Clergy, sent thither by the Pope, on purpose to advise in the Council (of whom two were *Jesuits*, two *Franciscans*, and two of the Order of *St. Augustin*) began to open to them the Doctrines and Rules observed by the Church of *Rome*; which they magnified and exalted (as is customary with them) for the *Holy Catholic Church* of CHRIST; affirming its Doctrine to be the infallible Doctrine of *Jesus*, and its Rules to be the Rules, which the Apostles left to the Church for ever to be observed. They insisted also, that the Pope is the *Holy Vicar* of CHRIST, and the Successor of *St. Peter*. With regard to particular Articles, they alledged the *real* (or Corporal) Presence of CHRIST in (the Sacramental Elements of) the *Lord's Supper*; the religious Observation
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of their *Holy-days*; the *Invocation of Saints* for their Prayers to the *Virgin Mary*; and her *commanding Power* in Heaven over her Son; the holy Use of their *Cross* and *Images*; with the rest of their idolatrous and superstitious Worship; all which they commended to the Council for the Doctrine and Rules of the Apostles.

But, so soon as the Assembly of the *Jews* heard these Things from their Mouths, they were all exceedingly moved thereat, and fell into high Clamours against them, crying out, *No CHRIST, No Virgin Mary, No Women-gods, No Intercessions of Saints, No Holy Crosses, No worshipping of Images, &c.* Their Trouble and Affliction, on this Occasion, was so exceeding great, that it would have grieved a Heart not intirely obdurate to have seen and heard it. For they rent their Cloaths and tore their Hair, cast Dust upon their Heads, and cried out—*Blasphemy! Blasphemy! Blasphemy!* against *JEHOVAH* and *CHRIST* our King. And in this great Confusion and Perplexity the Council broke-up.

However, as they had not yet come to any Determination, and being willing to do something, they assembled again upon the eighth Day. Yet all which was done upon this Day, was to agree on another Meeting of the *Jews*, three Years after; and as soon as they had settled this Point the Council was dissolved.

I believe there were many *Jews* in the Assembly, who might have been easily persuaded to acknowledge the Lord *JESUS CHRIST*: And I assure it for Truth (to the Honour of the *Protestant Religion*, and Encouragement of our Divines) that one of the above-mentioned *Rabbies*, eminent among them, did, in a Conference with me, declare his Sentiments in the following Manner: 1. That he perceived from the Beginning, that the Persons who
were

were sent from *Rome* would cause an unhappy Prejudice in their Council. 2. That he earnestly wished some *Protestant* Divines had been present at this Assembly; especially some of our *English* Ministers, to whom he had a greater Liking than any other in the World besides; saying, he did believe we had a great Love for their Nation. And the Reason he gave, for this his good Opinion of our Divines, was, because he had often heard they usually pray for the Conversion of the *Jews*, which he considered as a signal Token of their Affection towards them. In particular, he spoke in Commendation of the *London* Clergy, for their excellent Preaching, and Charity towards his Nation, of which he had been informed by a great many Travellers. On the other hand, he declared, that he looked on the Church of *Rome* to be an idolatrous Church; and therefore would not own it to be a Religion. However, by conversing with other *Jews*, I found that they imagined there was no other *Christian* Religion in the World, than that of the Church of *Rome*; and by the *Romish* Idolatry they took Offence at all *Christian* Religion: From whence it appears, that *Rome* is the greatest Obstacle to the Conversion of the *Jews*.

As for the Place of their next Assembly, it was appointed to be held in *Syria*: In which Country I also was, and did there converse with the Sect of *Rekhabites*, who still observe their old Rules and Customs. They neither plant, nor sow, nor build themselves Houses; but dwell in Tents, and often remove from Place to Place with their whole Families, Bag and Baggage. As the *Italian* is much spread in the World, and the *Jews* do as frequently discourse in that Language as their own, I had an Opportunity of conversing with them as con-

veniently as if I had spoken the *Hebrew*: Therefore, if God shall give me Leave, and nothing occurs to hinder me, I purpose to attend their next Council in the Year 1653. The LORD prosper it.

SAMUEL BRET.

Whether Mr. *Bret* lived to the Year 1653, and had Liberty to keep his Promise, or, in case he lived till then, whether he wrote an Account of that Year's Meeting, was unknown to the Editor of the foregoing Tract; neither could he tell whether such Meeting was celebrated, or not, altho' from the Solemnity with which it was published, and the great Importance of the Occasion, he made no Doubt but it was. However, in his *Brief Chronology concerning the Jews, from the Year 1650 to 1666*, which follows Mr. *Bret's* Relation, he mentions several Things relating to the great Expectations which the *Jews* were in, of the Coming of their *Messiah* about that Time: Particularly, in *December* 1663, he received a little Book from *Frankfort*, entitled *Judæorum Excitabulum Matutinum*, which contained many Things to evince that the Call of the *Jews* was then near at hand. It is certain, that the Transactions of the Council in 1653 was of itself sufficient to beget in the Minds of the generality of *Jews*, a great Expectation of the Coming of CHRIST, and prepare the Way for *Sabotay Sevi*, of whose Imposture we are going to give the Relation. For it was natural for them to conclude, that the Day which was to put an End to all their Troubles could not be far off, when they saw their great Men of the Law gather themselves, from all Parts of the World, in order to enquire into the exact Time when the *Messiah* was to appear.

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The Alarm which was given on this Occasion, not only strongly incited the Hopes of the *Jews*, but divers well-meaning *Christians* began to persuade themselves that they were quickly to behold the Call and Return of that so-long-scattered People. Of these the Author of the *Brief Chronology* was one ; and so infatuated was he with his Opinion, that he not only endeavoured to support it, by a few trifling Instances of *Jews* who at that Juncture, as he was told, had spoken favourably of *Christianity* ; but strains hard, very hard indeed, to force the 1290 Years of *Daniel* (Chap. xii.) to a Completion in the Year 1653.

Among other Intelligence which this anonymous Writer had from Abroad (for he seems to have carried on a foreign Correspondence for that Purpose) he tells us, he received Advice in *April*, 1663, from a pious and learned Hand, setting forth, that he had seen Letters from an *Hebrew* Professor in a famous *Protestant* University, declaring, “ that certain Men of Note came to him, “ who professed themselves to be *Jews* by Blood, “ Nation, and Religion, saying that they did “ acknowledge *Jesus to be the Messiah* ; that they “ asked his Advice about taking on them Circumcision ; but upon informing them, that his “ Nation would not suffer a *Judaical Christian Religion* among them, they applied themselves “ to another *Protestant* Nation, where such a “ mingled Religion was tolerated, altho’ not approved of.”

The *Brief Chronology* concludes in this manner : “ And thus I have brought the Reader down from “ 1650 to the Brink of 1665, giving him all “ along some Glimpse of the approaching Call of “ the *Jews*, but how near it is we cannot positively say. As for the present Year 1665, “ (within

“(within five Days now expired) I have not
 “ meddled with the Occurrences thereof, because
 “ concerning them Men’s Pockets are already full
 “ of Letters, their Hands full of Gazets, their Ears
 “ full of Reports, and their Eyes sufficiently per-
 “ ceive that the *Jews* give over trading, pack-up,
 “ and are marching.”——The Truth of which
 Particulars will more amply and distinctly appear,
 from the following authentic Relation,



THE
HISTORY
OF
SABATAR SEVI,

THE PRETENDED
MESSIAH of the JEWS,

In the Year of our LORD 1666.



ACCORDING to the Predictions of several *Christian* Writers, especially of such who comment on the *Apocalyps*, or *Revelations*, this Year of 1666 was to prove a Year of Wonders, of strange Revolutions in the World, and particularly of Blessing to the *Jews*; either in respect of their Conversion to the *Christian* Faith, or of their Restoration to their Temporal Kingdom. This Opinion was so widely spread, and fixt in the Countries of the Reformed Religion, and in the Heads of Fanatical Enthusiasts, who dreamed of a Fifth Monarchy, the downfal of the Pope and Antichrist, and the Greatness of the *Jews*, that this subtil People judg'd the Year present the proper Time to stir,

stir, and to fit their Motion according to the Season of the modern Prophecies. Hereupon strange Reports flew from Place to Place, of the March of Multitudes of People from unknown Parts into the remote Defarts of *Arabia*, supposed to be the *Ten Tribes and Half*, lost for so many Ages : That a Ship was arrived in the northern Parts of *Scotland* with her Sails and Cordage of Silk, navigated by Mariners who spake nothing but *Hebrew* ; with this Motto on their Sails, *The Twelve Tribes of Israel*. These Reports agreeing thus near to former Predictions, put the wild Sort of the World into an Expectation of strange Events, which this Year was to produce, in reference to the *Jewish* Monarchy.

In this Manner Millions of People were possessed, when *Sabatay Sevi* first appeared at *Smyrna*, and published himself to the *Jews* for their *Messiah*, relating the Greatness of their approaching Kingdom, and with how strong a Hand God was about to deliver them from Bondage, and gather them from all Parts of the World. It was strange to see how the Fancy took, and how fast the Report of *Sabatay* and his Doctrine flew through all Parts, where *Turks* and *Jews* inhabited ; the latter of whom were so deeply possessed with a Belief of their new Kingdom and Riches, and many of them with Promotion to Offices of Government, Renown, and Greatness, that in all Parts, from *Constantinople* to *Buda*, (which Road it was my Fortune that Year to travel) I perceived a strange Transport in the *Jews*, none of them attending to any Business, unless to wind up former Negotiations, and prepare themselves and Families for a Journey to *Jerusalem* : All their Discourses, their Dreams, and Disposal of their Affairs tended to no other Design but a Re-establishment in the *Land of Promise*, to the Greatness, Glory, Wisdom, and Doctrine of

of the *Messiah*, whose Original, Birth, and Education are first to be recounted.

Sabatay Sevi was Son of *Mordecai Sevi*, an Inhabitant and Native of *Smyrna*, who gained his Livelihood by being Broker to an *English* Merchant in that Place: This Person, before his Death, grew very decrepid in his Body, being full of the Gout, and other Infirmities, but his Son *Sabatay Sevi*, addicting himself to Study, became a notable Proficient in the *Hebrew* and Metaphysics; in which and Divinity he arrived to such a Pitch, that he broached a new Doctrine in their Law, drawing to the Profession of it so many Disciples, as raised one Day a Tumult in the Synagogue; for which afterwards he was by a Censure of the *Khokhams* (who are Expounders of the *Tora*) banished the City.

During the Time of his Exile, he travelled to *Theffalonika*, now called *Salonika*, where he married a very handsome Woman; but either not having that Part of Oeconomy proper to govern a Wife, or being impotent towards Women, as was pretended, or that she found not Favour in his Eyes, she was divorced from him: Again, he took a second Wife, more beautiful than the former, but the same Causes of Discontent raising a Difference between them, he obtained another Divorce from her also. Being now free from the Incumbrances of a Family, his wandering Head moved him to travel through the *Morea*, thence to *Tripoli* in *Syria*, *Gaza*, and *Jerusalem*; by the Way picked up a *Ligonese* Lady, whom he made his third Wife, the Daughter of some *Polonian* or *German*, her Original and Parentage not being very well known. During his Stay at *Jerusalem* he began to reform the Law of the *Jews*, and abolish the Fast of *Tamuz* (which they keep in the Month of *June*) and there meeting with one of his own Nation, called

Nathan, a proper Instrument to promote his Design, he communicated to him his Condition, his Course of Life, and Intentions to proclaim himself the *Messiah* of the World, so long expected and desired by the *Jews*. This Project took wonderfully with *Nathan*; and because it was thought necessary, according to *Scripture* and ancient Prophecies, that *Elias* should precede the *Messiah*, as *John the Baptist* had been the Forerunner of *Christ*, *Nathan* thought no Man so proper to act the Part of the Prophet as himself; no sooner had *Sabatay* declared himself the *Messiah*, but *Nathan* discovers himself to be his Harbinger, forbidding all the Fasts of the *Jews* in *Jerusalem*; and declaring, that the Bridegroom being come, nothing but Joy and Triumph ought to dwell in their Habitations; he likewise wrote to all the Assemblies of the *Jews*, to persuade them to the same Belief.

And now the Schism being begun, and many *Jews* really believing what they so much desired, *Nathan* took the Courage and Boldness to prophesy, that one Year from the 27th of *Kisleu*, (which is the Month of *June*) the *Messiah* should appear before the Grand Signior, and, taking from him his Crown, lead him in Chains like a Captive.

Sabatay also, at *Gaza*, preached Repentance to the *Jews*, and Obedience to Himself and Doctrine, for that the Coming of the *Messiah* was at hand: Which Novelties so affected the *Jewish* Inhabitants of those Parts, that they gave up themselves wholly to their Prayers, Alms, and Devotions; and, to confirm this Belief the more, it happened, that at the same Time News hereof, with all the Particulars, were dispatched from *Gaza*, to acquaint the Brethren in foreign Parts. The Rumour of the *Messiah* had flown so swiftly, and gained such Reception, that Intelligence came from all Quarters and Countries where the *Jews* inhabited,

bited, by Letters to *Gaza* and *Jerusalem*, congratulating the Happiness of their Deliverance, and Expiration of the Time of their Servitude, by the Appearance of the *Messiah*. These Rumours were accompanied with Prophecies, relating to that Dominion which the *Messiah* was to have over all the World; as that after his Coming he was to disappear for nine Month, during which Time the *Jews* were to suffer, and many of them to undergo Martyrdom; but then returning again, mounted on a Celestial Lion, with his Bridle made of Serpents with seven Heads, accompanied with his Brethren the *Jews*, who inhabited on the other Side of the River *Sabation*¹, he should be acknowledged for sole Monarch of the Universe; and then the Holy Temple should descend from Heaven, ready built, framed, and beautified, wherein they should offer Sacrifice for ever.

And here I leave you to consider, says our Author, how strangely this deceived People were amused, when these confident and vain Reports, and Dreams of Power and Kingdoms, had wholly diverted them from the ordinary Course of their Trade, Occupations and Interest.

This Noise and Rumour of the *Messiah* having begun to fill all Places, *Sabatay Sevi* resolved to travel towards *Smyrna*, the Country of his Nativity; and thence to *Constantinople*, the capital City, where the principal Work of Preaching was to have been performed: *Nathan* thought it not fit to be

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¹ Or *Sambation*, called also the *Sabatical* River by the *Jews*, who feigned that it rested or ceased to flow on the Sabbath. Other Rabbies held just the contrary, namely, that it flowed on the Sabbath, and rested all the other Days of the Week. Neither are they agreed where it is situated; some placing it in one Part of *India*, some in another; in short, here and there, according to their idle Fancies.

long after him, and therefore travels by the Way of *Damascus*; where resolving to continue some Time, for better Propagation of their new Doctrine, he in the mean while writes this Letter to *Sabatay Sevi*, as followeth :

22d KESVAN of this Year.

TO the King, our King, Lord of our Lords, who gathers the Dispersed of *Israel*, who redeems our Captivity, the Man elevated to the Height of all Sublimity, the *Messiah* of the God of *Jacob*, the true *Messiah*, the *Celestial Lion*, *Sabatay Sevi*, whose Honour be exalted, and his Dominion raised in a short Time, and for ever, *Amen*. After having kissed your Hands, and swept the Dust from your Feet, as my Duty is to the King of Kings (whose Majesty be exalted, and his Empire enlarged) these are to make known to the supreme Excellency of that Place, which is adorned with the Beauty of your Sanctity, that the Word of the King, and of his Law, hath enlightened our Faces. That Day hath been a solemn Day unto *Israel*, and a Day of Light unto our Rulers, for immediately we applied ourselves to perform your Commands, as our Duty is. And although we have heard of many strange Things, yet we are couragious, and our Heart is as the Heart of a Lion; nor ought we to enquire a Reason of your Doings, for your Works are marvelous, and past finding out: And we are confirmed in our Fidelity, without all Exception, resigning up our very Souls for the Holiness of your Name: And now we are come as far as *Damaskus*, intending shortly to proceed in our Journey to *Skanderone*, according as you have commanded us; that so we may ascend, and see the Face of God in Light, as the Light of the Face of the King of Life: And

And we, Servants of your Servants, shall cleanse the Dust from your Feet, beseeching the Majesty of your Excellency and Glory to vouchsafe from your Habitation to have a Care of us, and help us with the Force of your Right-hand of Strength, and shorten our Way which is before us: And we have our Eyes towards *Jah, Jah*, who will make haste to help us, and save us, that the Children of Iniquity shall not hurt us; and towards whom our Hearts pant, and are consumed within us; who shall give us Tallons of Iron to be worthy to stand under the Shadow of your As. These are the Words of the Servant of your Servants, who prostrates himself to be troden on by the Soles of your Feet,

NATHAN BENJAMIN.

And that he might publish this Doctrine of himself, and the *Messiah* more plainly, he wrote from *Damascus* this following Letter, to the *Jews* at *Aleppo*, and Parts thereabouts.

To the Residue or Remnant of the Israelites, Peace without End.

THESE my Words are, to give you Notice, how that I am arrived in Peace at *Damaskus*, and behold I go to meet the Face of our Lord, whose Majesty be exalted, for he is the Sovereign of the King of Kings, whose Empire is enlarged. * According as he hath commanded us and the Twelve Tribes to elect unto him twelve Men, so have we done: And are repairing to *Skanderone* by his Command, to shew our Faces together, with Part of the principal of those particular Friends, to whom he hath given License to

* *Sabatay* wrote a Letter to elect one Man out of every Tribe.

to assemble in that same Place. And now I come to make known unto you, that though you have heard strange Things of our Lord, yet let not your Hearts faint, or fear, but rather fortify yourselves in your Faith, because all his Actions are miraculous, and secret, which human Understanding cannot comprehend; and who can penetrate into the Depth of them! In a short Time all Things shall be manifested to you clearly in their Purity; and you shall know, and consider, and be instructed by the Inventor himself; blessed is he who can expect, and arrive to the Salvation of the true *Messiah*, who will speedily publish his Authority and Empire over us now, and for ever.

NATHAN.

By this Time all the Cities of *Turky*, where the *Jews* inhabited, were full of the Expectation of the *Messiah*; no Trade, nor Course of Gain was followed; every one imagined that daily Provisions, Riches, Honours, and Government, were to descend upon them in some unknown and miraculous Manner; an Example of which is most observable in the *Jews* at *Thessalonika*, who now, full of Assurance that the Restoration of their Kingdom and the Accomplishment of the Time for the Coming of the *Messiah* was at hand, judged themselves obliged to double their Devotions, and purify their Consciences from all Sins and Enormities which might be obvious to the Scrutiny of him who was now come to penetrate into the very Thoughts and Imaginations of Mankind. In which Work certain *Khokhams* were appointed to direct the People how to regulate their Prayers, Fasts, and other Acts of Devotion. But so forward was every one now in his Acts of Penance, that they staid not for the Sentence of the *Khokhams*, or Prescription
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of any Rules, but applied themselves immediately to Fasting ; some in such a Manner, beyond the Abilities of Nature, that, having for the Space of seven Days taken no Sustenance, they were famished to Death. Others buried themselves in their Gardens, and, covering their naked Bodies with Earth, their Heads only excepted, remained in their Beds of Dirt until their Limbs were stiffened with the Cold and Moisture ; some would endure to have melted Wax dropt upon their Shoulders, others to roll themselves in Snow, and throw their Bodies in the coldest Season of Winter into the Sea, or frozen Waters. But the most common Way of Mortification was, first to prick their Backs and Sides with Thorns, and then to give themselves thirty-nine Lashes. All Business was laid aside, none worked, or opened Shop, unless to clear his Warehouse of Merchandise, by selling it at any Price : He who had Superfluity in Household-stuff sold it for what he could ; but yet not to *Jews*, for they were interdicted from Bargains or Sales, on the Pain of Excommunication, pecuniary Mulcts, or corporal Punishments ; for a Cessation from all Business and Employment was esteemed the Test and Touchstone of their Faith. It being the general Tenet, that, in the Days when the *Messiah* appears, the *Jews* shall become Lords of the Estates and Inheritance of *Infidels* ; until which Time they are to content themselves with Matters only necessary to maintain and support Life. But because every one was not master of so much Fortune and Provision, as to live without daily Labour, therefore, to quiet the Clamours of the Poor, and prevent the enormous Courses of some, who upon these Occasions would become Vagabonds, and desert their Cities, due Order was taken to make Collections, which were so liberally bestowed, that in *Thessalonika* only four hundred Poor were

were supported by the meer Charity of the Rich. Moreover, as they endeavoured to purge their Consciences of Sin, and to apply themselves to good Works, that the *Messiah* might find the City prepared for his Reception; so, lest he should accuse them of any Omission in the Law, and particularly in their Neglect of that ancient Precept of, *Increase and multiply*, they married together Children of ten Years of Age, and some under, without respect to Riches, or Poverty, Condition or Quality: But, being promiscuously joined, to the number of six or seven hundred Couple, upon better and cooler Thoughts, after the Imposture of the false *Messiah* was detected, or the Expectation of his Coming grew cold, they were divorced, or by Consent separated from each other.

In the Heat of all this Talk and Rumour comes *Sabatay Sevi* to *Smyrna*, the City of his Nativity, infinitely desir'd there by the common *Jews*; but by the *Khokhams*, or Doctors of their Law, who gave little or no Credence to what he pretended, was ill received; not knowing what Mischief or Ruin this Doctrine and Prophecy of a new Kingdom might produce. Yet *Sabatay*, bringing with him Testimonials of his Sanctity, Holy Life, Wisdom, and Gift of Prophecy, so deeply fixed himself in the Hearts of the Generality, both as being holy and wise, that thereupon he took Courage and Boldness to enter into Dispute with the Grand *Khokham*, (who is the Head, and chief Expofitor of the Law, and Superintendent of their Will and Government) between whom the Arguments grew so high, and Language so hot, that the *Jews*, who favoured the Doctrine of *Sabatay*, and feared the Authority of the *Khokham*, being doubtful what might be the Issue of the Contest, appeared in great Numbers before the *Kadi* of *Smyrna*, in Justification of their new Prophet, before so much as any
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Accusation came against him. The *Kadi* (according to the Custom of the *Turks*) swallows Money on both Sides, and afterwards remits them to the Determination of their own Justice. In this Manner *Sabatay* gains Ground daily ; and the Grand *Khokham* with his Party, losing both the Affection and Obedience of his People, is displaced from his Office, and another constituted, more affectionate, and agreeable to the new Prophet, whose Power daily increased by those confident Reports, That his Enemies were struck with Frensies and Madness, until, being restored to their former Temper and Wits by him, they became his Friends, Admirers, and Disciples. No Invitation was now made in *Smyrna* by the *Jews*, nor Marriage, or Circumcision solemnized, where *Sabatay* was not present ; accompanied with a Multitude of his Followers, and the Streets covered with Carpets, or fine Cloth for him to tread on ; but the Humility of this *Pharisee* was such, that he would stoop to turn them aside, and so pass on. Having thus fixed himself in the Opinion and Admiration of the People, he began to assume the Title of *Messiah*, and the *Son of God* after which he published the following Declaration to all the Nation of the *Jews* : Which being written originally in *Hebrew*, was faithfully translated into *Italian*, for the Author, who hath thus rendered it into *English*.

The Only and First-born Son of God, Sabatay Sevi, the Messiah and SAVIOUR of Israel, to all the Sons of Israel, Peace.

SINCE that you are made worthy to see the great Day of Deliverance, and Salvation unto *Israel*, as well as Accomplishment of the Word of God, promised by his Prophets, by our Forefathers, and by his beloved Son of *Israel* ; let your bitter Sorrows be turned into Joy, and your

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Fasts

Fasts into Festivals, for you shall weep no more, O my Sons of *Israel*: But God having given you this unspeakable Comfort, rejoice ye therefore with Drums, Organs, and Musick, giving Thanks to him for performing his Promise from all Ages; doing that every Day, which it is usual for you to do upon the New-moons; likewise that Day which is dedicated to Affliction and Sorrow, convert you into a Day of Mirth for my Appearance: In fine, fear you nothing, for you shall have Dominion over the Nations; not only those who are on Earth, but over those Creatures also which are in the Depth of the Sea. All which is for your Consolation and Rejoicing.

SABATAY SEVI.

Notwithstanding the Disciples of *Sabatay Sevi* were not so numerous, but many opposed his Doctrines; publicly avouching that he was an Impostor, and Deceiver of the People. Amongst these was one *Samuel Pennia*, a Man of good Estate and Reputation in *Smyrna*, who affirming in the Synagogue, that the present Signs of the Coming of the *Messiah* were not either conformable to *Scripture*, or the Doctrine of the *Rabbi's*, raised such a Sedition and Tumult amongst the *Jews*, as not only prevailed against Arguments, but would also have deprived him of his Life, had he not timely conveyed himself out of the Synagogue, and thereby escaped the Hands of the Multitude, who now could more easily endure Blasphemy against the Law of *Moses*, and the Profanation of the Sanctuary, than Contradiction or Misbelief of the Doctrine of *Sabatay*. But however it fell out, *Pennia* himself, in a short Time, becomes a Convert, and preaches up *Sabatay* for the Son of God, and Deliverer of the *Jews*; The Example of the Master

Master is followed by that of his own Family; his Daughters prophesy, and fall into strange Extasies; and not only those of his House, but four hundred other Men and Women prophesy of the growing Kingdom of *Sabatay*; nay, young Infants, who could yet scarce stammer out a Syllable to their Mothers, repeat, and pronounce plainly the Name of *Sabatay* the *Messiah*, and Son of God. For so far had God (saith our Author) permitted the Devil to delude this People, that their very Children were for a Time possessed, and Voices heard to proceed from their Stomachs, and Intails: They of riper Years fell first into a Trance, foamed at the Mouth, and then recounted the future Prosperity and Deliverance of the *Israelites*, their Visions of the Lion of *Judah*, and the Triumphs of *Sabatay*: All which were certainly true, saith *St. Paul*, being the Effects of diabolical Delusions; as the *Jews* themselves since have confessed unto me.

With these concomitant Accidents, and Successes, *Sabatay Sevi* growing more presumptuous, that he might correspond with the Prophecies of Greatness and Dominion of the *Messiah*, proceeds to an Election of those Princes, who were to govern the *Israelites* in their March towards the *Holy Land*, and administer Justice after their Restoration. The Names of them were these which follow, Men well known at *Smyrna*, who never (God knows) had Ambition to aspire to the Title of Princes, until a strange Spirit of Deceit and Delusion had moved them, not only to hope for it as possible, but to expect it as certain.

* *Isaac Silvera*,
Salomen Lagnado,

King *David*.
Salomon.

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Salomon

* He represented, and was called by another Name, King *David*.

<i>Salomon Lagnado, jun.</i>	<i>Zovab.</i>
<i>Joseph Cohen,</i>	<i>Uzziab.</i>
<i>Moses Galente,</i>	<i>Josaphat.</i>
<i>Daniel Pinto,</i>	<i>Hilkiah.</i>
<i>Abraham Scandale,</i>	<i>Jotham.</i>
<i>Mokiah Gaspar,</i>	<i>Zedekiah.</i>
<i>Abraham Leon,</i>	<i>Ahas.</i>
<i>Ephraim Arditi,</i>	<i>Joram.</i>
<i>Salom Carmona,</i>	<i>Achab.</i>
<i>Matassia Aschenesi,</i>	<i>Asa.</i>
<i>Meir Alcaira,</i>	<i>Reboam.</i>
<i>Jacob Loxas,</i>	<i>Ammon.</i>
<i>Mordecai Jelfserun,</i>	<i>Jeboachim.</i>
<i>Chaim Inegna,</i>	<i>Jeroboam.</i>
<i>Joseph Scavillo,</i>	<i>Abia.</i>
<i>Conor. Nebemias,</i>	<i>Zarobabel.</i>
<i>Joseph del Caire,</i>	<i>Joas.</i>
<i>Elcukin Schavit,</i>	<i>Amasia.</i>
<i>Abraham Rubio,</i>	<i>Josiah.</i>

Elias Sevi had the Title of *The King of the King of Kings.*

Elias Azar, his *Vice-king*, or *Vizier.*

Joseph Sevi, *The King of the Kings of Judah.*

Joseph Inernuch, his *Vice-king.*

In this Manner Things ran to a strange Height of Madness among the *Jews* at *Smyrna*; in which City there appeared such Pageantry of Greatness, that no Comedy could equal the Mock-shews they represented; and though none durst openly profess any Scruple, or Doubt of this common received Belief, yet for Confirmation of the *Jews* in their Faith, and Astonishment of the *Gentiles*, it was judged no less than necessary that *Sabatay* should work some Miracles, whereby to evince to all the World that he was the true *Messiah*: And as the present Occasion seemed to require an infallible Evidence

Evidence of this Truth, so it was daily expected by the Vulgar, with an Impatience suitable to Humours disposed to Novelty ; who, out of every Action and Motion of their Prophet, began to fancy something extraordinary and supernatural. *Sabatay* was now horribly puzzled for a Miracle, although the Imagination of the People was so vitiated, that any Legerdemain, or Slight of Hand would have passed more easily with them for a Wonder, than *Moses* striking the Rock for Water, or dividing the *Red-sea*. Whilst in this Perplexity it happened, that he was, in Behalf of his Subjects, to appear before the *Kadi*, or Judge of the City, to demand Ease, and Relief of some Oppressions which aggrieved them : It was therefore thought necessary that a Miracle should now or never be performed : When *Sabatay* appearing with a formal and *pharisaical* Gravity, which he had starcht on ; some on a sudden averred, that they saw a Pillar of Fire between him and the *Kadi* ; which Report presently was heard through the whole Room, filled with *Jews*, who accompanied the Prophet, some of whom, imposed on by Strength of Fancy, vowed and swore they saw it ; while others in the outward Court, or who could not come near enough to hear or see for the Croud, as speedily took the Alarm. Thus the Rumour ran, and Belief seized the Women and Children at home in a Moment ; so that *Sabatay Sevi* returned to his House triumphant, fixed in the Hearts of his People ; who now needed no further Miracles to confirm them in their Faith. And thus was the Impostor exalted ; and no Man thought worthy of Communication who did not believe him to be the *Messiah* ; all others were called *Kofrim*, Infidels or Hereticks, liable to the Censure of Excommunication, with whom it was not lawful so much as to eat. Every Man produced his Treasure, his Gold and Jewels, offering

offering them at the Feet of *Sabatay* ; so that he could have commanded all the Wealth of *Smyrna*, but he was too subtil to accept their Money, lest he should render his Design suspected by any Act of Covetousness. Our Prophet, having thus completely fixed himself in *Smyrna*, and filled other Places with Rumours of his Fame, declared, that he was called by God to visit *Constantinople*, where the greatest Part of his Work was to be accomplished. In order hereunto he privately ships himself, with some few Attendants on board a *Turkish Saik*, in the Month of *January*, 1666, left the Croud of his Disciples, and such as might press to follow him, should endanger his Safety with the *Turks*, who already began to be scandalized at the Reports and Prophecies which were spread concerning his Person. But although *Sabatay* took few into the Vessel to him, yet a Multitude of *Jews* travelled over Land to meet again at *Constantinople* him on whom all their Eyes and Expectations were intent. The Wind proving northerly, as commonly it is in the *Helespont* and *Propontis*, *Sabatay* was thirty-nine Days in his Voyage, and yet the Vessel had not then arrived ; so little Power had this *Messiah* over the Sea and Winds. In the mean Time News being come to *Constantinople*, that the *Jews Messiah* was near at hand, all prepared to receive him with the same Joy and Impatience as was expressed in other Parts at which he had touched. The Great Vizier, (then also at *Constantinople*, preparing for his Expedition to *Candia*) having heard some Rumours of this Man, with the Disorder and Madness which he had raised amongst the *Jews*, sent two Boats, whilst the *Saik* was detained by contrary Winds, with Commands to bring him up Prisoner to the Port. Accordingly, *Sabatay* being come, he was committed to the darkest and most loathsome Dungeon in the Town, there

to remain in farther Expectation of the *Vizier's* Sentence.

The *Jews* were not at all discouraged at this ill Treatment of their Prophet, but rather confirmed in their Belief of him ; as being the Accomplishment of the Prophecy of those Things which ought to precede his Glory and Dominion. This Consideration induced the chiefeſt Persons amongſt the *Jews* to make their Viſits and Addreſſes to him, with the ſame Ceremony and Reſpect in the Dungeon as they would have done had he then ſat exalted on the Throne of *Iſrael*. Several of them, with one *Anacago*, by Name, a Man of great Eſteem amongſt the *Jews*, attended a whole Day in his Preſence, with their Eyes caſt-down, their Bodies bending forward, and Hands croſt before them (which are Poſtures of Humility and Service in the *Eastern* Countries) the Vilenefs of the Place, and his preſent Subjection, not having in the leaſt abated their high Thoughts, and Reverence towards his Perſon.

The *Jews* in *Conſtantinople* were now become as mad and diſtracted as they were in other Places. All Trade and Traffick was forbidden ; and they who owed Money in no Manner careful how to ſatisfy it. Amongſt this wild Crew ſome were indebted to our (*English*) Merchants at *Galata* ; who, not knowing the Way to get in their Caſh, partly for their Intereſt, and partly for Curioſity, thought fit to viſit this *Sabatay*, to whom they made their Complaints, that ſuch particular *Jews* upon his Arrival (by Name) took upon them the Boldneſs to defraud them of their Right, and deſired that he would be pleaſed to ſignify to theſe his Subjects, his Pleaſure to have Satisfaction made them : Whereupon *Sabatay*, with much Affectation, taking Pen and Paper, wrote to this Effect.

To you of the Nation of the Jews, who expect the Appearance of the Messiah, and the Salvation of Israel, Peace without End.

WHEREAS we are informed, that you are indebted to several of the *English* Nation : It seemeth right unto us to enorder you to make Satisfaction to these your Creditors : Which if you refuse to do, and not obey us herein, know you, that then you are not to enter with us into our Joys and Dominions.

SABATAY SEVI.

In this Manner *Sabatay Sevi* remained a Prisoner at *Constantinople* for the Space of two Months ; at the End of which, the Vizier being ready to depart for *Candia*, and considering the Tumults and Disturbance which the Presence of *Sabatay* had already made at *Constantinople*, thought it not secure to suffer him to remain in the Imperial City, whilst both the Grand Signior and himself were absent. He therefore changes his Prison to the *Daidanelli*, otherwise called *The Castle of Abydos*, being on the *Europe* Side of the *Helespont*, opposite to *Sestos*, Places famous in *Greek* Poetry. This Removal of *Sabatay*, from a worse Prison to one of a better Air, confirmed the *Jews* with greater Confidence of his being the *Messiah* ; on a Presumption that, had it been in the Power of the Vizier, or other Officers of the *Turks*, to have destroyed his Person, they would never have permitted him to live so long ; in regard their Maxims teach them to remove all Jealousies and Suspicions of Ruin to their State by the Death of the Party feared. Now there was the more Reason to execute this Law on *Sabatay*, as he had not only declared himself the King of *Israel*, but also published Prophecies fatal to the Grand Signior and his Kingdoms.

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With this Consideration, and others preceding, the *Jews* flock in great Numbers to the Castle where he was imprisoned, not only from the neighbouring Parts, but also from *Poland, Germany, Leghorn, Venice, Amsterdam*, and other Places where they reside, on all whom, as a Reward of the Expence and Labours of their Pilgrimage, *Sabatay* bestowed Plenty of his Benedictions; promising Encrease of their Store, and Enlargement of their Possessions in the *Holy Land*. In effect, so great was the Concourse of the *Jews* to this Place, that the *Turks* thought it requisite to make their Advantage of it; accordingly they not only raised the Price of their Provision, Lodgings, and other Necessaries, but also refused to admit any to the Presence of *Sabatay*, unless for Money; setting the Price sometimes at five, sometimes at ten Dollars more or less, according as they guessed at their Abilities, or Zeal of the Person. It was on account of this Gain and Advantage to the *Turks* that no Complaints or Advice were carried to *Adrianople*, either of the daily Report of People, or their extravagant Talk; but rather all Civilities, and Liberty were indulged them; which served as a farther Argument to delude this poor People in the Belief of their *Messiah*.

During this Time of Confinement, *Sabatay* had Leisure to compose and institute a new Method of Worship for the *Jews*; and principally the Manner of the Celebration of the Day of his *Nativity*, which he prescribed in this Manner.

BREthren, and my People, Men of *Religion* inhabiting the City of *Smyrna* the renowned, where live Men and Women, and Families; Peace be unto you from the Lord of Peace, and

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from me, his beloved Son, King *Salomon**; I command you that the ninth Day of the Month of † *Ab* next to come, you make a Day of Invitation, and of great Joy, celebrating it with choice Meats and pleasing Drinks, with many Candles and Lamps, with Musick and Songs, because it is the Day of the Birth of *Sabatay Sevi*, the high King above all Kings of the Earth. And as to Matters of Labour, and other Things of like Nature, do, as becomes you, upon a Day of Festival, adorned with your finest Garments. With regard to your Prayers, let the same Order be used as upon Festivals. To converse with *Christians* on that Day is unlawful, though your Discourse be of Matters indifferent: All Labour is forbidden, but to sound Instruments is lawful. This shall be the Method and Substance of your Prayers on this Day of Festival: After you have said, Blessed be thou, O holy God! then proceed and say, Thou hast *chosen us* before all People, and hast *loved us*, and hast been *delighted* with us; and hast humbled us more than all other Nations; and hast sanctified us with thy Precepts, and hast brought us near to thy Service, and the Service of our King. Thy holy, great, and terrible Name thou hast published amongst us; and hast given us, O LORD GOD, according to thy Love, Times of Joy, of Festivals, and of Mirth; also this Day of Consolation for a solemn Convocation of Holiness, for the Birth of our King the *Messiah, Sabatay Sevi*, thy Servant, and first-born Son in Love, through whom we commemorate our coming out of *Egypt*. And then
you

* According to the foregoing List *Salaman Lagnado*, represents King *Salamon*, by whom this Order seems to have been published.

† Which, according to our Account, answered that Year to the Month of *June*.

you shall read for your Lesson the ist, iid, and iiid Chapters of *Deut.* to the 17th Verse, appointing for the reading thereof five Men, in a *perfect* and *uncorrupted Bible*, adding thereunto the Blessings of the Morning, as are prescribed for Days of Festival : And for the Lesson out of the Prophets usually read in the Synagogue every Sabbath, you shall read the xxxist Chap. of *Jeremiab.* To your Prayer, called *Mussaf* (used in the Synagogue every Sabbath and solemn Festival) you shall join that of the present Festival. Instead of the Sacrifice of Addition, of the returning of the *Bible* to its Place, you shall read with an audible Voice and clear Sound, *Psalms* xcv. And at the first Praises in the Morning, after you have sang *Psalms* xci. and just before you sing *Psalms* xcvi. you shall repeat *Psalms* cxxxii. but in the last Verse, where it is said, *As for his Enemies, I shall clothe them with Shame, but upon himself shall his Crown flourish* ; in the Place of (*upon himself*) you shall read *upon the Most High* : After which shall follow the cxxvith *Psalms*, and then the cxliith to the cxlixth.

At the Consecration of the Wine upon the Vigil, or Even, you shall make Mention of the Feast of Consolation ; which is the Day of the Birth of our King the *Messiah*, *Sabatay Sevi*, thy Servant, and first-born Son, giving the Blessing as followeth : Blessed be thou our God, King of the World, who hast caused us to live, and hast maintain'd us, and hast kept us alive unto this Time. Upon the Eve of this Day you shall read also the lxxxist *Psalms*, as also the cxxxiid and cxxvith *Psalms*, which are appointed for the Morning Praises. And this Day shall be unto you for a Remembrance of a solemn Day unto eternal Ages, and a perpetual Testimony between me, and the Sons of *Israel*.

SABATAY SEVI.

Besides this Order and Method of Prayers for Solemnization of his Birth, he prescribed other Rules for Divine Service, and particularly published the same Indulgence and Privilege to every one who should pray at the Tomb of his Mother, as if he had taken on him a Pilgrimage to pray and sacrifice at *Jerusalem*.

The Devotion of the *Jews* toward this pretended *Messiah* increased still more and more: So that not only the Chief of the City went to attend, and proffer their Service toward him in the Time of his Imprisonment, but likewise decked their Synagogue with S. S. in Letters of Gold; making for him on the Wall a Crown, in the Circle of which was wrote the xcist *Psalm* at Length, in fair and legible Characters; attributing the same Titles to *Sabatay*, and expounding the *Scriptures*, in favour of his Appearance, as we do of our SAVIOUR.

However some of the *Jews* remained in their Wits all this Time, amongst whom was a certain *Khokham* at *Smyrna*, one zealous for his Law, as well as for the Good and Safety of his Nation; this Person, observing in what a wild Manner the whole People of the *Jews* was transported, with the groundless Belief of a *Messiah*; leaving not only their Trade, and Course of Living, but publishing Prophecies of a speedy Kingdom, a Rescue from the Tyranny of the *Turk*, and leading the Grand Signior himself Captive in Chains. These were Matters so dangerous and obnoxious to the State wherein they lived, as might justly convict them of Treason and Rebellion, and leave them to the Mercy of that Justice, which, on the least Jealousy and Suspicion of this Nature, uses to extirpate Families, and subvert the Mansion-houses of their own People. How much sooner then would they deal thus by the *Jews*, whom the *Turks* would gladly take Occasion to despoil of their Estates, and

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condemn to perpetual Slavery. And indeed it would have been a greater Wonder than ever *Sabatay* shewed, that the *Turks* took no Advantage from all these Extravagances, to drain the *Jews* of a considerable Sum of Money, and set their whole Race in *Turky* at a Ransom; had not these Extravagancies yeilded them Matter of Pastime, and been the Subject of Laughter and Scorn to the *Turks*; who supposed it a Disparagement to the Greatness of the *Ottoman* Empire, to be concerned for the Rumours and Combuitions of this dispersed People.

With these Considerations this *Kbokham*, that he might clear himself of the Blood and Guilt of his Countrymen, goes before the *Kadi*, and there protests against the present Infatuation; declaring, that he had no Hand in setting-up of *Sabatay*, but was an Enemy both to him and to his whole Sect. This Freedom of the *Kbokham* so enraged and scandalized the *Jews*, that they judged no Condemnation or Punishment too severe against such an Offender, (as they called him) such a Blasphemer of their Law, and Holiness of the *Messiah*. Therefore, accusing him as disobedient in a capital Nature to their Government, they, by Money and Presents to the *Kadi*, got him sentenced to have his Beard shaved, and to be condemned to the *Gallies*.

There wanted nothing now to the Appearance of the *Messiah*, and the Solemnity of his Coming, but the Presence of *Elias*, whom the *Jews* began to expect hourly; and with so much Attention and Earnestness, that every Dream, or Phantasm to a weak Head was judged to be the Prophet's: It being averred and taught, (as Matter of Faith) that he was seen in divers Forms and Shapes, tho' not to be certainly discovered or known, before the Coming of the *Messiah*. For this Superstition is so deeply rooted amongst them, that generally in their Families they spread a Table for *Elias* the Prophet,

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to which they make an Invitation of poor People; leaving the chief Place empty for the Lord *Elias*, whom they believe to be invisibly present at the Entertainment, and there to eat, and drink, without Diminution, either of the Dishes, or of the Liquor. One Person amongst the *Jews* commanded his Wife, after a Supper of this kind, to leave the Cup filled with Wine, and the Meat standing all Night, for *Elias* to Feast himself and rejoice alone: The next Morning arising early, he affirmed, that *Elias* took his Banquet so kindly, that, in Token of his Gratitude, and kind Acceptance, he had replenished the Cup with Oil, instead of Wine. It is a certain Custom amongst the *Jews* on the Evening of the Sabbath, to repeat certain Praises of God (called *Havdola*) which signifies a Distinction, or Separation of the Sabbath from the profane Days, (as they call them) which Praises they observe to perform in this Manner. One takes a Cup, filled with Wine, and drops it through the whole House, saying, *Elias* the Prophet, *Elias* the Prophet, *Elias* the Prophet, come quickly to us with the *Messiah*, the *Son of God*, and *David*; and this they affirm to be so acceptable to *Elias*, that he never fails to preserve that Family, so devoted to him, and prosper it with Blessings of Increase.

Many other Things the *Jews* avouch of *Elias*, so ridiculous, as they are not fit to be related. Amongst the rest this one is not remote from our Purpose. At the Circumcision there is always a Chair set for *Elias*: And *Sabatay Sevi*, being once invited at *Smyrna* to the Circumcision of the first-born Son of one *Abraham Gutiere*, a Kinsman of the Prophet, and all Things ready for the Ceremony, he exhorted the Parents of the Child to wait a while until his farther Order. After a good half Hour *Sabatay* ordered them to proceed, and cut the *Prepuce* of the Child; which was instantly performed
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with all Joy and Satisfaction to the Parents : And being afterwards demanded the Reason why he regarded the Performance of that Function ; his Answer was, “ That *Elias* had not as yet taken his “ Seat, whom, as soon as he saw placed, he ordered them to proceed ; but that now shortly “ *Elias* would discover himself openly, and proclaim the News of the general Redemption.”

This being the common Opinion amongst the *Jews*, and that *Sabatay Sevi* was the *Messiah*, being become an Article of Faith, it was not hard to persuade them, that *Elias* was come already ; that they met him in their Dishes, in the dark, in their Bed-chambers, or any where else, but invifible, in the same Manner as our common People in *England* believe of *Hobgoblins*, and *Fairies*. For so it was, when *Solomon Cermona*, an Inhabitant of *Smyrna*, making a great Feast, to which the principal *Jews* of the City were invited ; after they had eaten and drank freely, one starts from his Seat, and avers that he saw *Elias* upon the Wall, and accordingly bows to him, and pays his Compliments with all Reverence and Humility : Some others, having in like Manner their Fancies prepossessed, and their Eyes with the Fume of Wine ill-disposed to distinguish Shadows from Substances, immediately agreed upon the Object, after which there was not one in the Company who would say he did not see him : At this Surprise every one was struck with Reverence and Awe ; and the most eloquent amongst them, having their Tongues loosed with Joy, and Wine, directed Orations, Entomiums, and Acts of Thankfulness to *Elias* ; courting and complimenting him, as distracted Lovers do the supposed Presence of their Mistresses.

About the same Time a *Jew* at *Constantinople* reported, that he met *Elias* in the Streets, habited like a *Turk*, with whom he had a long Communication ;
and

and that he enjoined the Observation of many neglected Ceremonies; and particularly the *Zezit*, Numb. xv. 38. *Speak unto the Children of Israel, and bid them that they make Fringes in the Borders of their Garments, throughout their Generations; and that they put upon the Fringe of the Border a Ribbon of blue.* Also the *Peots*, Levit. xix. 27. *Ye shall not round the Corners of your Head, nor marr the Corners of your Beard.* This Apparition of *Elias* being believed as soon as published, every one began to obey the Vision, by fringing their Garments. As for their Heads, though always shaved, according to the *Turkish* and *Eastern* Fashion; and that suffering the Hair to grow was to Men, not accustomed thereto, heavy and incommodious, as well as prejudicial to their Healths; yet to begin again to renew, as far as was possible, the ancient Ceremonies, every one nourished a Lock of Hair on each Side, which might be visible beneath their Caps. This soon after began to be a Sign of Distinction between the *Believers* and *Kofrims*, a Name of Dishonour, signifying as much as *Unbelievers*, or *Hereticks*, given to those who confessed not *Sabatay* to be the *Messiah*: In short, with regard to those Particulars, it was declared, as a Menace of *Elias*, that, if they were not observed, the People of the *Jews*, who were to come from the River * *Sabation*, (as is specified in the IId Book of *Esdras*, Chap. xiii.) should take Vengeance of those who were guilty of such Omissions.

But to return again to *Sabatay Sevi* himself, we find him still remaining a Prisoner in the Castle of *Abydos* upon the *Hellepont*, admired and adored by his Brethren, with more Honour than before, and visited by Pilgrims from all Parts where the Fame of the Coming of the *Messiah* had arriv'd. Amongst the

* The River *Sabation* is not mentioned in the Place here cited: But the *Jews* interpret it of that River.

the rest one from *Poland*, named *Nebemiah Cohen*, was of special Note, and Renown, learned in the *Hebrew*, *Syriak*, and *Chaldee*; and versed in the Doctrine and *Kabala* of the *Rabbis*, as well as *Sabatay* himself. It was said of him, that, had not *Sevi* anticipated the Design, he esteemed himself as able a Fellow to act the Part of a *Messiah* as that bold Impostor. However, it being now too late to publish any such Pretence, as *Sabatay* had already gotten eleven Points of the Law on his Side, by Possession of the Office, and with that the Hearts and Belief of the *Jews*, *Nebemiah* was contented with some small Appendage, or Relation to a *Messiah*; and therefore, to lay his Design the better, desired a private Conference with *Sabatay*. These two great *Rabbis* being together, a hot Dispute arose between them: For *Cohen* alledged, that, according to *Scripture* and the Exposition of the Learned thereon, there were to be two *Messiahs*, one called *Ben Ephraim*, and the other *Ben David*. The first was to be a Preacher of the Law, poor, and despised, a Servant of the second, and his Fore-runner: The other was to be great and rich, to restore the *Jews* to *Jerusalem*, to sit upon the Throne of *David*, and to perform and act all those Triumphs and Conquests which were expected from *Sabatay*. *Nebemiah* was contented to be *Ben Ephraim*, the afflicted and poor *Messiah*; and *Sabatay* (for any thing I have heard) was well enough content he should be so: But *Nebemiah* accused him for being too-forward in publishing himself the latter *Messiah*, before *Ben Ephraim* had first been known unto the World. *Sabatay* took this Reprehension very ill, either out of Pride and Thoughts of his own Infallibility, or that he suspected *Nebemiah*, being once admitted for *Ben Ephraim*, would quickly (being a subtil and learned Person) persuade the World, that he was *Ben David*: So that he would by no Means understand,

or admit of this Doctrine, or of *Ben Ephraim* for a necessary Officer. Hereupon the Dispute grew so hot, and the Controversy so irreconcilable, that it was taken notice of by the *Jews*, and controverted amongst them, as every one fancied: But *Sabatay* being of great Authority, his Sentence prevailed; and *Nebemiah* was rejected as schismatical, and an Enemy to the *Messiah*: Which afterward proved the Ruin and Downfal of this *Impostor*.

For *Nebemiah*, impatient to be thus baffled, being a Person of Authority, and an haughty Spirit, meditated nothing but Revenge. To execute his Design to the full, he takes a Journey to *Adrianople*, and there informs the chief Ministers of State, and Officers of the Court, who (by reason of the Gain which the *Turks* made of their Prisoner at the *Castle* on the *Hellepont*) had heard nothing of all this Concourse of People, and Prophecies of the Revolt of the *Jews* from their Obedience to the *Grand Signor*. He was joined in this Undertaking by certain discontented and unbelieving *Khokhams*, who being zealous for their Nation, and jealous of the ill Consequences of this long-continued, and increasing Madness, took Liberty to inform the *Khimakham* (who was Deputy of the Great *Vizir*, then at *Kandia*) that the *Jew*-prisoner, at the *Castle*, called *Sabatay Sevi*, was a lewd Person: That he endeavoured to debauch the Minds of the *Jews*, and divert them from their honest Course of Livelihood, as well as Obedience to the *Grand Signor*; and that therefore it was necessary to clear the World of so factious and dangerous a Spirit. The *Khimakham*, being thus informed, could do no less than acquaint the *Grand Signor* with all the Particulars of this Man's Condition, Course of Life, and Doctrine; which were no sooner understood, than a *Chausb*, or Messenger, was immediately dispatched, to bring up *Sabatay Sevi* to *Adrianople*. The *Chausb* executed his Commission after the

the *Turkish* Fashion in Haste ; and brought this Impostor in a few Days to *Adrianople*, without further Excuse or Ceremony ; not affording him an Hour's Space to take a solemn Farewel of his Friends, his Followers and Adorers ; who now were come to the vertical Point of all their Hopes and Expectations.

The *Grand Signor*, having by this Time recieved divers Informations of the Madness of the *Jews*, and the Pretences of *Sabatay*, grew big with Desire and Expectation to see him : So that he no sooner arrived at *Adrianople*, but the same Hour he was brought before his Majesty. *Sabatay* appeared much dejected, and fallen from that Courage which he shewed in the Synagogue. Being asked several Questions in *Turkish*, by the *Sultan*, he would not trust so far to the Virtue of his *Messiahship*, as to deliver himself in that Language ; but desired that a Doctor of Physick, (who had from a *Jew* turned *Musselman*) might be his Interpreter. This Request was granted him ; but not without Reflections of the Standers-by ; that, had he been the *Messiah*, and *Son of God*, as he formerly pretended, his Tongue would have flown with Variety, as well as with the Perfection of Languages.

To put the Matter to a short Issue, the *Grand Signor* insisted on a Miracle, and it must be one of his own chusing : Which was, that *Sabatay* should be stript naked, and set as a Mark to his dexterous Archers : If the Arrows passed not thro' his Body, but that his Flesh and Skin was Proof like Armour, then he would believe him to be the *Messiah*, and the Person whom God had designed for those Dominions, and Greatnesses, to which he pretended. But now *Sabatay*, not having Faith enough to stand so sharp a Trial, renounced all his Title to Kingdoms and Government ; alledging, that he was an ordinary *Khokkam*, and a poor

Jew, as others were, and had nothing of Privilege, or Virtue above the rest. Sultan *Mahomet*, not wholly satisfied with this plain Confession, declared; that, having given publick Scandal to the Professors of the *Mahometan* Religion, and done Dishonour to his sovereign Authority, by pretending to wrest from him such a considerable Province, as the Land of *Palestine*, his Treason and Crime was not to be expiated by any other Means than by a Conversion to the *Mahometan* Faith; which if he refused to comply with, the Stake was ready at the Gate of the *Seraglio* to empale him.

Sabatay, being now reduced to the Extremity of his latter Game; and not in the least doubtful what to do; (for to die for what he was assured was false was against Nature, and the Death of a Mad-man) replied with much Chearfulness, that he was contented to turn *Musselman*, and that not against his Will, but of Choice; for having, he said, been a long Time desirous of so glorious a Profession, he esteemed himself much honoured, that he had an Opportunity to own it first in the Presence of the Soltan. And here was the *non plus ultra* of all the Bluster and Noise of this vain Impostor.

And now the Reader may be pleased to pause a while, and contemplate the strange Point of Consternation, Shame, and Silence, to which the *Jews* were reduced, when they understood how speedily their Hopes were vanished; and how poorly and ignominiously all their Fancies and Promises of a new Kingdom, with their *Pageantry*, and Offices of Devotion, had past away like a Tale, or a Midnight's Dream: Matters thus concluding, the *Jews* sunk on a sudden, and fell flat in their Hopes, without so much as a Line of Comfort, or Excuse from *Sabatay*; more than an Exhortation in general, to all the Brethren, that now they would do well

well to apply themselves to their Callings and Services of God, as formerly, for that Matters relating unto him were finished, and the Sentence past.

The News that *Sabatay* was become *Turk*, and the *Messiah* a *Mahumetan*, quickly filled all Parts of *Turky*. The *Jews* were strangely surpris'd at it, and ashamed of their easy Belief, as well as of the Arguments with which they had perswaded one the other, and of the Profelites they had made in their own Families. Abroad they became the common Derision of the Towns where they inhabited; the Boys hooted after them, coining at *Smyrna* a new Word, viz. *Ponftai*, which every one, on Sight of a *Jew*, with a Finger pointed out, would pronounce with Scorn and Contempt: So that this deluded People for a long Time after were overwhelmed with Confusion, Silence, and Dejection of Spirit. Yet most of them still affirm, that *Sabatay* is not turned *Turk*; that it is his Shadow only which remains on Earth, and walks about with a white Head, and in the Habit of a *Mahumetan*; but that his natural Body and Soul are taken into Heaven, there to reside until the Time appointed for Accomplishment of these Wonders: And this Opinion began so generally to take Place, as if this People resolv'd never to be undeceived; still using the Forms and Rules for Devotion prescribed them by their *Mahumetan Messiah*: Infomuch that the *Khokhams* of *Constantinople*, fearing the Danger of this Error might creep up, by degrees, and equal the former, condemned the Belief of *Sabatay's* being the *Messiah* as damnable; and enjoined them to return to the ancient Method and Service of God, upon Pain of Excommunication. The Stile and Tenure of their Letter was as followeth.

To you who have the Power of Priesthood, and are the knowing, learned, and magnanimous Governors and Princes, residing in the City of Smyrna, may the Almighty God protect you, Amen : For so is his Will.

THESE our Letters, which we send in the midst of your Habitations, are upon Occasion of certain Rumours and Tumults come to our Ears from that City of your Holiness. For there is a Sort of Men amongst you, who fortify themselves in their Error, and say, let such a one, our King, live ; and also bless him in their publick Synagogue every Sabbath-day ; adding Psalms and Hymns, invented by that Man, for certain Days, with Rules and Methods for Prayer ; which Things ought not to be done, and yet they will still remain obstinate therein. Now behold it is known unto you, how many swelling Waters have passed over our Souls, for his Sake ; for had it not been for the Mercies of God, which are without End, and the Merit of our Forefathers, which hath assisted us, the * *Foot of Israel* had been razed out by their Enemies : And yet you continue obstinate in Things which do not help, but rather do Mischief ; which God avert. Turn you therefore, for this is not the true Way ; but restore the Crown to the ancient Custom and Use of your Forefathers, and the Law, and from thence do not swerve. We command you, that by your Authority, under Pain of Excommunication, and other Penalties, all those Ordinances and Prayers, (as well those delivered by the Mouth of that Man, as those which he enjoined by the Mouths of others) be quite abolished and made void, and to be found no more ; and that they never enter more into your

* The *Jews* scruple to say the Head of *Israel*.

your Hearts ; but judge ye according to the ancient Commandment of your Forefathers, repeating the same Lessons and Prayers every Sabbath, as hath been customary ; as also Collects for Kings, Potentates, and Anointed, &c. And bless the King, *Soltan Mahumet*, for in his Days hath great Salvation been wrought for *Israel* ; and become not Rebels to his Kingdom, which God forbid. For after all this, which is past, the least Motion will be a Cause of Jealousy, and you will bring Ruin upon your own Persons, and upon all which is near and dear to you : Wherefore abstain from the Thoughts of this Man, and let not so much as his Name proceed out of your Mouths. For know, if you will not obey us herein, (and it will be known who and what those Men are who refuse to conform unto us) we are resolved to prosecute them, as our Duty is. He who doth hear and obey us, may the Blessing of God rest upon him. These are the Words of those who seek your Peace and Good, having in *Constantinople*, on Sunday the fifth of the Month *Sevat*, underwritten their Names.

<i>Joam Tob</i> , Son of <i>Khananiab Ben-Jacar</i> ,	
<i>Isaac Alnacagna</i> ,	<i>Eliezer Castie</i> ,
<i>Joseph Kazabi</i> ,	<i>Eliezer Gherfon</i> ,
<i>Manasseh Barndo</i> ,	<i>Joseph Accohen</i> ,
<i>Kalib</i> , Son of <i>Samuel</i> ,	<i>Eliezer Aluff</i> .

During the Time of all these Transactions at *Constantinople*, *Smyrna*, *Abydos*, upon the *Hellespont*, and at *Adrianople*, the *Jews*, neglecting their Merchantile Course, and Advices, what Prizes Commodities bore, and Matters of Traffick, stuffed their Letters for *Italy*, and other Parts, with nothing but Wonders and Miracles wrought by their false *Messiah* : As that when the *Grand Signor* sent to
take

take him, he caused all the Messengers immediately to die ; upon which other *Janizaries* being again sent, they all fell dead, with a Word only from his Mouth ; and being desired to revive them again, he immediately recalled them to Life : But of them only such who were true *Turks*, and not those who had denied the Faith which they were brought up in, and had professed. They added, that *Sabatay* went voluntarily to Prison ; and that though the Gates were barred and shut with strong Locks of Iron, yet was he seen to walk through the Streets with a numerous Attendance ; nay, and when Shackles were put on his Neck and Feet, they not only fell from him, but were converted into Gold, with which he gratified his true and faithful Believers and Disciples.

Some Miracles also were reported of *Nathan* : Such as that only on reading the Name of any particular Man, or Woman, he would immediately recount the Story of his or her Life, their Sins or Defaults, and accordingly pronounce just Correction and Penance for them. These strong Reports coming thus confidently into *Italy*, and all Parts, the *Jews* of *Casel di Monferrato* resolved to send three Persons in Behalf of their Society, in the Nature of extraordinary Legates, to *Smyrna*, to make Enquiry after the Truth of all these Rumours. The Legates arrived at *Smyrna*, full of Expectation and Hopes, intending to present themselves with great Humility and Submission before their *Messiah* and his Prophet *Nathan*, but were quickly mortified with the sad News, that *Sabatay* was turned *Mahumetan*. By which Information the Character of their Embassy in a Manner ceasing, each of them, laying aside the Formality of his ministerial Function, endeavoured to lodge himself best to his own Convenience.

How-

However, that they might return to their Brethren in *Italy*, with the certain Particulars of the Event of Affairs, they made a Visit to the Impostor's Brother; who still continued to persuade them, " That, notwithstanding what had past, *Sabatay* was the true *Messiah*: That it was not he " who had taken on him the Habit and Form of a " *Turk*, but his Angel or Spirit; his Body being " ascended into Heaven, until God should again " see the Season and Time to restore it:" Adding further, " That an Effect hereof they should see " verified by the Prophet *Nathan*, now every Day " expected; who, having wrought *Miracles* in " many Places, would also, for their Consolation, " reveal hidden Secrets unto them, with which " they should remain not only satisfied, but astonished. " With this sole Hope of *Nathan* these Legates were a little comforted, resolving to attend his Arrival; in regard they had a Letter to consign into his Hands, and, according to their Instructions, were to demand of him the Grounds he had for his Prophecies; what Assurance he had, that he was divinely inspired; and how these Things were revealed unto him, which he had committed to Paper, and dispersed to all Parts of the World.

At length *Nathan* arrives near *Smyrna*, on *Friday* the third of *March*, towards the Evening; and on *Sunday* these Legates made their Visit to him: But *Nathan*, upon the News of the bad Success of his beloved *Messiah*, began to grow fullen and reserved; so that the Legates could scarce procure Admittance to him. All they could do was to inform him, that they had a Letter to him from the Brotherhood of *Italy*, and Commission to confer with him concerning the Foundation and Authority he had for his Prophecies. But *Nathan* refused to take the Letter, ordering *Kain Abolafia*, a *Kbokham* of the City of *Smyrna*, to recieve it; so

that the Legates returned ill-contented, but yet with Hopes on *Nathan's* Arrival at *Smyrna* to receive better Satisfaction.

But whilst *Nathan* intended to enter into *Smyrna*, the *Khokhams* of *Constantinople*, being before advised of his Resolution to take a Journey into their Parts, yet not knowing by which Way he might come, sent their Letters and Orders to *Smyrna*, *Prusa*, and every way round, to hinder his Passage, and interrupt his Journey. For as Things began now to compose themselves, the *Turks* to be appeased for the former Disorders, and the Minds of the *Jews* in some Manner settled, they were afraid farther Mischiefs might arise, and Combustions burst out afresh, by the Appearance of this new Impostor; and therefore dispatched the Letter as followeth.

To you who are the Shepherds of Israel, and Rulers, who reside, for the great GOD of the whole World, in the City of Smyrna, which is Mother in Israel; to her Princes, her Priests, her Judges, and especially to the wise Men who are perfect, and of great Experience: May the LORD GOD cause you to live before him, and delight in the Multitude of Peace, Amen, so be the Will of the LORD.

THESE our Letters are dispatched unto you, to let you understand, that in the Place of your Holiness, we have heard that the learned Man, who was in *Gaza*, called *Nathan Benjamin*, hath published vain Doctrines, and made the World tremble at his Words and Inventions: And that at this Time we have received Advice, that this Man some Days since departed from *Gaza*, and took his Journey by the Way of *Skanderone* *, intending there to embark for *Smyrna*, and thence to go either to *Constantinople*, or to *Adrianople*: And

* Or *Alexandretti*, the Port of *Aleppo* in *Syria*.

And though it seem strange unto us, that any Man should have a Desire to throw himself into a Place of Flames and Fire, and into the Sparks of Hell; notwithstanding we ought to fear, and suspect it; *For the Feet of Man always guide to him the worst*: Wherefore we under-written do advertise you, that if this Man cometh within the Bounds of your Jurisdiction, you give a Stop to his Journey, and suffer him not to proceed farther, but oblige him presently to return back. For we would have you know, that should he come hither, he will again begin to move those Tumults, which have been caused through the Imaginations of a new Kingdom; *and likewise that Miracles are not to be wrought every Day.*

The LORD forbid that by his Coming *the People of God* should be destroyed in all Places where they are settled; of which Number he will be the first, whose Blood be upon his own Head: For in this Conjunction, every little Error or Fault is made capital. You may remember the Danger of the first Combustion; and it is very probable that he will be an Occasion of greater, which the Tongue is not able to express with Words. And therefore by Virtue of ours, and your own Authority, you are to hinder him from proceeding farther in his Journey, upon Pain of all those Excommunications which our Law can impose; and to force him to return again, both he and his Company. But if he shall in any Manner oppose you, and rebel against your Word, your Endeavours and Law are sufficient to hinder him, for it will be well for him and all *Israel*.

For the Love of God, let these Words enter into your Ears, since they are not vain Things; for the Lives of all the *Jews*, and his also, consist in observing them. And the LORD GOD behold from Heaven, and have Pity upon his People *Israel*.

Israel, Amen. So be his holy Will : Written by
those who seek your Peace.

Joam Tob, Son of *Khanania Jakar*.

Moise Ben-veniste,

Kaleb, Son of *Khokham*,

Isaac Aloenacagne,

Samuel, deceased,

Joseph Kazabi,

Elibezer Aluff,

Samuel Acazfine,

Jehoshuah Raphael Ben-

Moise Bardo,

veniste.


By these Means *Nathan*, being disappointed of his wandering Progress, and partly ashamed of the Event of Things, contrary to his Prophecy, was resolved, without entering *Smyrna*, to return Home ; However, he obtained Leave to visit the Sepulchre of his Mother, and there to receive Pardon of his Sins, (according to the Institution of *Sabatay* before-mentioned) but he first washed himself in the Sea, in Manner of Purification, and said his *Tephilla*, or Prayers, at the Fountain called by us the Fountain *Sancta Venoranda*, which is near to the Cemetery of the *Jews*, and then depart for *Xio*, with two Companions, a Servant, and three *Turks*, to conduct him ; without either admitting the Legates to Audience, or answering the Letter which was sent him, from all the Communities of the *Jews* in *Italy*.

The Embassy of these Legates concluding in this Manner, they returned to the Place from whence they came, and the *Jews* again to their Wits ; following their Trade of Merchandize and Brokerage as before, with more Quiet and Advantage, than they would have found in attempting to regain their Possessions in the *Land of Promise*. And thus ended this mad Frensy amongst the *Jews*, which might have cost them dear, had not *Sabatay* renounced his *Messiahship* at the Feet of *Mahumet*.



A Brief ACCOUNT of TWENTY-ONE
JEWISH IMPOSTORS,

Who appeared between the Time of CHRIST
and SABATAY SEVI.

I.  **B**ARKOKHAB, or *The Son of a Star*, in Allusion to *Numb. xxiv. 17.* which appeared in the Reign of *Adrian*. He had a Trick of breathing Flames, was very cruel, especially to *Christians*, of whom he and his Followers slew vast Numbers. The *Jews* crowned him; and *Akiba*, an eminent Rabbi, proclaimed him to be the *Messiah*. But the *Roman Forces* coming against them, destroyed an incredible Number of them, with their false Prophet, in a Place called *Bitter*; after which those who survived named him *Bar Koziba*, that is, *The Son of a Lie*. They were after this debarred the Use of their Synagogue, and banished the Land. *Adrian* commanded their *Ears to be cut off*; and made a Law that none should be permitted to come within Sight of *Jerusalem*. The Hardships and Contempt which this first Piece of blind Credulity brought upon them, might have taught them Wit; but

II. In 434 they ran mad again after *Moses Cretenfis*, a *Jew* of *Crete*, who pretended a divine Mission, and that he was sent, like the first *Moses*,
to

to make a Passage for them through the Sea. They left their Effects behind, and following him to a Precipice, which hung over the Sea, at his Command, threw themselves headlong into the Water, expecting it would divide before them; but such as were not drowned were dashed to Pieces against the Rocks. The rest, beholding the miserable End of their Companions, saw their own Folly, and resolved to punish the Impostor; but, while they were in the Height of their Confusion, he had taken Care to slip out of their Hands.

III. In the Time of the Emperor *Justin, Dhu Nawas*, by some called *du Noan*, 43d King of *Yamman*, or *Arabia Felix*, surnamed *Yusef*, pretended to be the Son of *Moses*, and oppressed the *Christians*, casting those into a fiery Furnace who refused to profess *Judaism*. But he did not long reign in his Cruelty, for he was taken Prisoner, and put to Death.

IV. In 529 the *Jews*, in Conjunction with the *Samaritans*, rebelling in *Palestine*, made one *Julian* their King; and because he succeeded in his Attempt to destroy the *Christians*, they acknowledged him for their *Messiah*; Success being with them a Mark of the *true Messiah*; But not long after the *Romans*, marching against them, destroyed an innumerable Host, together with their Leader.

V. In 721 a certain *Syrian*, assuming the Name of *Messiah*, was eagerly followed by the credulous *Jews*. But into this they were rather forced by the *Christians*, who at that Time treated them with great Severity, than led by Choice; and as it is natural for Men in Distress to wish for a Deliverer, they the more readily put their Trust in this Impostor.

VI. The

VI. The sixth pretended *Messiah* of the *Jews* appeared in *France*, in the Year 1137, and brought Destruction both on himself and them, as others had done before.

VII. Yet the very next Year, the poor easily-deluded *Jews* quitted all to ramble after another false *Messiah*, who arose in *Persia*, and would needs wage War with the King himself. The *Soltan*, alarmed at this Attempt, sent to acquaint the *Jews* who dwelt in his Dominions, that, if they did not divert this Impostor from his Design, he would put them all to Death, with their Wives and Children. The People, terrified, intreat the Rebel to march back; but he answers haughtily, *That he was come to save them, and they would not be saved*: Adding, *That he would make the King of Persia, though so formidable to them, fly at the very Sound of his Arms*. They asked him, by what Sign would he prove himself the *Messiah*? He answers, *That he would prove it by his Successes, and that there was no Need of any other Proof*. The *Jews* replied, *That many had pretended as much before, with very ill Success*: At which Freedom he was much offended, and sent them away in great Anger. However, next Day, on renewing their Application, attended with their Children, he, in Compassion to the young Generation, told them, *He would withdraw, provided the King would defray all the Expences of his Expedition*. The *Jews* remonstrating, that it was unreasonable to imagine so great a Prince should stoop so low, *Let me no more hear such Words*, cried the Impostor, *otherwise half his Kingdom shall not satisfy me*. The *Jews* report this Answer to the *Soltan*, who complies with the Demand: But it proved an Occasion of great Afflictions to them afterwards; and cost the Impostor his Head.

VIII. In

VIII. In the same Century arose another Impostor in *Spain*, on whose Account the credulous *Jews* were almost extirpated throughout that Kingdom. Yet,

IX. They soon after danced after a second in *Fez*, who proved no truer than the rest : and,

X. As if this was the Age of Impostors, a third appeared in the very same Year in *Arabia*, who pretended to be the Forerunner of the *Messiah*. The *Jews* of those Quarters on this Occasion wrote to the famous *Maimonides*, on Account of his Doctrine, and the Miracles which they had seen him work, despising the Opinion of this learned *Rabbi*; which was, *that the Person in question was a poor ignorant Man, and void of Wisdom, tho' he feared God; and that all which he was said to have done was false.* This *Rabbi* adds, that the Impostor was afterwards taken and forsaken by his Adherents : That, being brought before the *Arabian King*, he said, *That he had spoken the Truth, and acted by a divine Commission.* The King requiring a Sign, or Miracle to confirm his Commission, the Man replied, *Cut off my Head, and I will rise again, and live as before.* The King told him, That would certainly convince him, and all the World of the Truth of his Mission. His Head was accordingly cut off; but, as was naturally to be expected, he never rose again : And this brought many Troubles on the surviving *Jews*. Here is an Instance of a Person who died, in Support of his Imposture, either wittingly, or enthusiastically.

XI. The same *Rabbi* tells us of another Impostor, who about the same Time set up for the *Messiah*; and, as a Proof thereof, declared, That, whereas he was leprous over Night, he would be found the
next

next Morning : But he was not as good as his Word.

XII. A twelfth *Messiah* appeared in *Persia* about the Year 1174, which only brought more Trouble on his deluded Countrymen.

XIII. The next arose in *Moravia*, and was named *David Almuster*. He was a great Kabbalist, and endeavoured to keep out of the King's Reach : But that Prince ordered the *Jews* to secure and deliver him up under a severe Penalty. Accordingly being taken, he was put to Death : And his Nation condemned to pay a very great Sum of Money.

XIV. Neither the Transactions nor the precise Time of the 14th pretended *Messiah* is mentioned by Authors : But there is a good deal related of the next.

XV. This was named *David el David*, or, according to others, *Alroy*. He arose in *Persia*, and was eminent for Knowledge and Learning. He rebelled against the King, promising to bring the *Jews* to *Jerusalem* and throw off the Yoke of the *Gentiles*. As he wrought prodigious Miracles, says *Solomon Ben Virga* and *Rabbi Benjamin of Tudela*, to confirm his Mission, the *Jews* acknowledged him for their *Messiah*, and were persuaded to revolt. He readily appeared before the King on the first Summons ; and being asked, If he was *King of the Jews* ? declared he was. On this he was imprisoned, but soon escaped, and presented himself before the *Soltan* a second Time ; but in such a Manner that they who were about the King could not see him, but only heard his Voice. He escaped again out of that Prince's Hands, after a very surprising
I Manner ;

Manner: But was at last slain by his Procurement; and the *Jews* obliged to pay a large Sum of Money to pacify his *Persian* Majesty's Wrath. Besides which, they were greatly oppressed in the several Countries where they dwelt, in order to prevent their frequent Rebellions; but these Severities perhaps only made them the more ready to seek a Deliverer.

XVI. In 1222, another pretended *Messiah* appeared in *Germany*, whom the *Jews* called *Ben David*, or the Son of *David*. And the same Year those about *Worms* expected one to be born of a young Woman, who was then big with Child. Her Gallant had artfully persuaded her Parents of this by a Voice which they believed came from Heaven: But the young Woman happening to be delivered of a Daughter, the Imposture miscarried. *John of Lent* produces several Testimonies to prove this Fact.

XVII. In 1497, the *Jews* in *Persia* were imposed on by another false *Messiah*, whom they crouded after, in Expectation of Deliverance; but it came to nothing.

XVIII. In 1500, *Lemlem*, an *Austrian Jew*, pretended to be the *Messiah*; or, as others say, the Fore-runner of him. He foretold, that the *Messiah* would come the same Year: So that all the dispersed *Jews* believed in him, and many of the *Gentiles* [that is, *Christians*, *Mahometans*, &c.] He pulled down his Oven, in which he baked their Cakes for the *Passover*, being confident that the following Year he should bake them in the *Holy Land*. This is the Account of Rabbi *David Gantz*, who adds, that Rabbi *Eleazer* told him
Lemlem

Jerusalem proved his Prediction by some Sign or Miracle. But of what Proof are Miracles, if they can be wrought to support a Falshood?

XIX. In 1534, another Impostor arose in *Spain*, giving himself out to be the *Messiah*; but with very bad Success, for he was burnt for his pretended Mission, by Command of *Charles V.*

XX. About 1615, a twentieth false *Christ* appeared in the *East-Indies*, and was followed by the *Portuguese Jews*.

XXI. Lastly, in 1624, or 1625, an Impostor appeared in the *Low Countries*, who pretended to be the *Messiah*, of the Family of *David* and Line of *Nathan* the Prophet. He gave out, that he would overthrow the Kingdoms both of *Antichrist* and the *Turks*: He likewise undertook to demolish *Rome*; and was indeed Enthusiast enough to undertake any thing.



From the preceding Histories of IMPOSTORS, a *Jew* ought to draw the following Conclusions, as Rules for his future Conduct.

1. **T**HAT the Multitude is ready to believe the grossest Imposture on the slightest Appearances; and even swear they see Miracles, when they do not see any.

2. That Men reputed pious and disinterested, as well as learned and judicious, are capable of joining to support an Imposture.

3. That

3. That therefore a Man is not obliged to believe a Miracle on the Testimony of others; but, to avoid the Hazard of being deceived, ought solely to rely on the Evidence of his own Sense and Reason.

4. That neither the seeming Sanctity and Disinterestedness, nor real Learning and Discernment, of the Witnesses, should oblige a Man to believe them incapable either of deceiving or being deceived.

5. That a Person's dying in Support of his Testimony, or Doctrine, is not a Proof of its Verity.

F I N I S.



From the preceding History of IMPROVERS,
a new ought to draw the following Conclusions,

E. R. R. A. T. A.

PAGE 20. l. 25. for 1653, read 1650. P. 21. l. 34.
for 1665, r. 1666. P. 25. l. 31. after *Way* r. *be*.
l. 32. for *Ligonefe* r. *Ligornese*. P. 35. l. 28. for *St. Paul*
r. *Sir Paul*. P. 39. l. 32. after *Jews* r. (by Name) l. 33.
dele (by Name). P. 40. l. 22. for *Daidanelli* r. *Dardanelli*.
P. 42. l. 20. for *bath* r. *hast*. P. 59. l. 5. for *to him* r.
him to. P. 64. l. 11. for *on* r. *an*. l. 13. for *desiring*
r. *desiring*.